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THE DAWN OF PEACE

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HUGH S. MAGILL, *General Secretary*

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EDITORIAL

No, Not the Children

IN A certain community there was a private school for children, and into the neighborhood one summer moved a cultured, refined family of three, the youngest of whom was a boy of nine years. He at once became the center of attention among the children of the neighborhood for he had had such wonderful experiences in travel in this and in other countries. They were always asking him for a story of what people did, and ate, and how they dressed, and what games they played.

When school was about to open the children urged him to go to their school, and he persuaded his father to enrol him there with his newly made friends. However, when the parents learned what the facts were, they held an indignation meeting to consider whether this new boy—this boy whose father was consul, to be sure, and a refined Christian gentleman, but with a yellow skin—should be allowed to associate daily in the same classrooms with their white children. The school officials awaited the vote of the parents before enrolling him. The children pleaded with their fathers and mothers that this new boy, this fascinating boy with the interesting stories and clever games, be allowed to come to their school—but in vain. In the formal meeting called to vote on the case, a leading citizen of the community, and—be it said with regret—a pillar" in the largest church, made a strong speech against ny "foreigners" being admitted to their select private chool for white children, and—be it said with deeper egret—the motion was unanimously carried.

No, it is not the children who develop race prejudices. hey merely carry them on under adult pressure!

For Example

MANY leaders in the church are asking just what they can do to help children not to be prejudiced against "foreigners." An attitude of prejudice is so asy to build up, and, once it has been established, is hard o counteract. In this connection we would like to call ttention to a brief article which appeared in the August 4, 1929, issue of the *Christian Century* on "Primary Peace ttitudes." The following paragraph will make clear the oint of view that we want to present:

"Mr. G., superintendent of a Sunday school in a midwestern city, ys: 'Our school is in a neighborhood of Mayflower heredity. We t ourselves the goal of becoming an all-American school. We anted to have representatives of every nationality to be found in ir city; no school in town has anything like as many varieties of mericans as we have. The children comb their classes in grade hool for children of strange nationality; they hunt down side reets and back alleys. And the new children are brought in with e enthusiasm of discoveries. If there is any patronizing it is not the part of our own children; my son wishes fervently he could ave been a Pole, the Polish boys in costume having presented me very skilful games last Sunday. . . . There was a ripple of unrest when we enrolled our first Negro boy, but we now have eleven and they are no longer curiosities. . . . A Belgian family comes clear across the city to uphold the honor of the Belgian-Americans. We have a Chinese boy and girl, three Japanese, five Mexicans and a dozen other nationalities in larger numbers. One of our boys has discovered an Indian family, but so far no one has been able to persuade the children to come to Sunday school,' he laughed. 'We sing the national hymn in many accents, but we sing it together, and we know the national anthems of three other countries which we sing on their national holidays.'"

Missionary Sunday

MISSIONARY Sunday once a month with its missionary story, special music, and a large collection has in many schools given place to the integration of missionary education in the total program of the church school. A class, a department, the whole school, or even the entire church selects a definite missionary project, and classroom hour, worship period, and social and service activities for a certain number of weeks are all tied up with this project. Classes and departments are given opportunity to choose projects on which they wish to help. Special speakers are often secured to present more clearly the needs of a given field, and dramatizations, pictures, and stories help to make vivid the opportunities for service.

Charles Lamb is reported to have said that he did not want to get acquainted with a certain man because if he did, he would like him—and he did not want to like him. So, if, through classroom and opening service, social hall and club hour, we can come to know these foreign peoples, and cultivate appreciation for the strong qualities and various contributions those of other races and colors bring to us, we shall not only be more friendly and helpful when we come into contact with them, but we shall more eagerly give of our time and money to share with them the good things which are ours largely because we live in this land of greater freedom and abundance. Such would be one natural outcome of such a missionary enterprise.

For those who are looking for materials for "Evenings in Other Lands," or stories for their classes, the book by Grace Darling, *Far Peoples* (The University of Chicago Press), offers genuine aid. It takes up eight countries and gives stories, games, songs, dress and refreshments for each one, together with a list of dramatizations.

A New Code of Ethics

PROFESSOR DANIEL J. FLEMING, widely recognized authority in the field of missions and missionary education, suggests a code of ethics for our missionary contacts with other religions. He presented a tentative draft of such a code to the Institute of Pacific Relations in 1927, simply as a basis for further discussion. Space does not permit the reprinting of the entire code, but a reference to its underlying principles will at once indicate

its value. Announcement has just been made that this proposed code will be explained at length in the author's new book, *Ways of Sharing With Other Faiths*, soon to be published by the Association Press.

On what basis, he asks, are the peoples of the world to make their choice of values, creeds, and customs in religions? Not on the basis of authority, nor the welfare of a creed, but the "widest possible welfare of humanity." What then shall be the objectives that should guide our inter-religious relations? They should include at least the following: 1. Mutual understanding and respect that all religions may enjoy the fullest freedom in developing the best that is in them. 2. The development on the part of individuals of the ability to make intelligent and purposeful decisions for themselves. 3. The encouragement of creative thinking and appreciation in individuals so that the best and finest in life may be appropriated by them. 4. The development in the missionary of a teachable spirit, so that always he will be willing to receive and learn as well as teach others. Christian ethics demands that "when the adherents of one religion make an aggressive approach to the adherents of another religion the former should seek to conduct themselves as they would wish the adherents of the latter to approach them and their people."

The significance of these basic principles lies in the fact that they are educational in nature and stress above all else a sincere respect for personality. Anything short of this would retard rather than promote the spiritual growth of all who are in any way related to missions. The proposed document promises to serve more than a single purpose. It will be a professional code to which progressive missionaries will gladly subscribe; it will also have a good influence on missionary education.

The Lure of the Unattained

IT IS EASY to foot the trodden path
Where thousands walked before.
It is simple to push my fragile bark
Past the reefs of a charted shore.
I find it good to ride the road
Where others laid the rail.
It is well to test the ocean's strength
Where others also sail.

But when a dream enslaves a man,
A dream of the vast untrod,
A dream that says, "Strike out with me,
Strike out or part with God,"
A dream that leads to an untried path
Where unknown tempests blow,
And the only chart a man can boast
Is his will that bids him go.

Ah, then, my soul bethink yourself,
For God has spread this scroll
To test the stuff of your rough-hewn faith
And the fibre of your soul.

P. R. HAYWARD

What About Missionary Education?

THE women have certainly been pioneers in this enterprise that we call missionary education. When many of us men were vaguely enthusiastic about some distant idea that we called "the conversion of the heathen," they were raising money, and organizing societies to get other women enthused and informed; and by the time we were ready to turn back to the husks of our business, they had started to organize mission bands, circles, triangles, and all sorts of other clubs with geometrical names in which to gather the boys and girls and give them a missionary vision and purpose. Our much advertised "Laymen's Missionary Movement" came, and thrilled us, and went its way, but the women's societies went on, seemingly, forever.

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There have been elements of great strength in this enterprise. It has centered the mind of the child upon concrete and attainable goals and projects. It has tied up a broad vision of world salvation with such get-at-able units of experience as buying a Ford car for Dr. So-and-So of Such-and-Such-a-Mission in Calcutta, and all of this with the idea that the Ford and the Kingdom belong to each other. It has provided money with which to undergird many a missionary school, or hospital, or distant compound that would have had to close its doors before a new name had been thought of for the successor to the last laymen's movement. All of this is said, not to take any credit from other places where it is due, but to give it to one place at least where it is certainly due, and that is, the women.

♣ ♣ ♣ ♣

In this educational enterprise carried on by the women there were, of course, side by side with its strength, certain elements of weakness. It educated the women and left their husbands to sustain merely an "in-law" contact with missions, which, as has been demonstrated in other areas of life, is always a precarious arrangement. It gave the girls in fair numbers a missionary outlook but left most of the boys to "pass by on the other side," sometimes with an ill-concealed contempt. It raised money, of course, but like any effort in that direction, it was prone to center its attention upon "getting the money" regardless of the amount of actual interest in world missions that was left in the life of the one who parted with his shekels. It was inclined to disregard the fact that life, at heart, is after all one thing, a "unit" we often call it, a bundle of attitudes, impulses, desires, and built up habits; as a result, missionary education concerned itself almost entirely with facts and stories of its own "field"; this led to a sectional, or piecemeal program and educational experience is all against such a program as being the most effective.

♣ ♣ ♣ ♣

We are now in a stage of transition. religious education and missionary education, as we have known them in the past, are finding a new relationship to each other. In that period of change there are bound to be some misunderstandings and some readjustments. It is easy for the religious educator to see "the missionary women" down in his mind as being interested only in raising money and reporting a growth in membership to headquarters. And it is equally easy for these same missionary women to say that these educators are rather "high-brow" and impractical when it comes actually to getting things done. There is no doubt many a grain of truth in both statements. Progress, however, will not come in any constructive fashion until we have gone beyond the stage of making a rather skillful analysis of the faults of someone else.

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A new adjustment in this field is now going on and its completion lies, we believe, just ahead around a corner that is not too distant. It may well be that in that adjustment the following factors will count quite largely: 1. Missionary education will not be the separate and distinct thing that it is now, but will be a natural part of the total program of Christian education. 2. That total program will contain, not as optional frills, but as integral parts of it, all the

cific projects, the definite gifts, and the concrete in- mation that we now call missionary education. 3. A riculum of Christian education that is not vitally mis- nary at every part would be a misnomer in this new ception of the total task. 4. Missionary education would this way reach *all* the pupils who share in the total edu- ional program of the church and not only those called t for a specific purpose. 5. At the same time, this total ogram would make its missionary outreach definite and pealing so as to conserve the best values in the separate ssionary education that has prevailed in the past.

The principles that we have set forth above are not pure eory only; they are already being put to work in many aces. In some local churches of one large communion finite experiments are now going on along these lines; l of these have a completely unified program which some rry out by a correlation of existing organizations while ers have abandoned all previous organizations and estab- hed only one, for the age group concerned. Another large nomination, as another example, is now building a new ogram for its intermediates in which all previous organ- ations, programs, and curricula are set aside and a new ogram is being built to replace them all; in this enter- ise, Sunday school leaders, society leaders, and mis- nary education leaders share equally. Many other cases uld be given to show that many people are seeking a way which to infuse our total educational enterprise with e world service idea!

Many people like these changes. Others see dangers in em. Such is always the case in any time of change. Of ree things we can be certain—one, that missionary educa- n of the next twenty-five years will be a vastly different ing from what it was the past twenty-five years; second, at this change will come about most wisely in proportion the process of change takes account of the wisdom and perience *both* of those who welcome and of those who strust change, for there *is* wisdom in each; and third, this ange must be brought about in a Christian spirit of for- earance and good will; for only so can we give the one eded proof that we actually have enough of the Christian ligion in our own hearts to save us from absurd pre- mption in attempting to send it to others at all.

World Day of Prayer

MARCH 7, 1930, will be observed by Christians of many nations and races as the World Day of Prayer. In many languages and by strange dialects e aspirations of Christian hearts will be expressed in a rcle of prayer that will reach around the world. Mate- als that will help groups and individuals to join in this llowship consist of a program, at $1.75 per 100, or 2 nts each; the Service of Consecration, 10 cents, only two ing needed for a meeting; poster, 10 cents; seals, $1.75 r 1,000 or 25 cents per 100; and "The Call," which is free. ese are on sale through denominational headquarters. Last year churches in more than thirty nations of the rld held meetings on this special day. With the tremen- us progress that has been made during the past few nths toward bringing about world peace, how much re significant should be this world day of prayer!

In Praise of the Specialist

IN A certain conference one of the participants who became exasperated because of the technical trend which the discussion had taken, volunteered the following definition of a specialist: "A specialist is a man who takes a lot of materials he knows nothing about and immediately proceeds to use them."

Following this conference the editors of the *International Journal* received this anonymous letter:

"Apropos to the remark of the gentleman in the conference yesterday concerning a specialist, I should rather accept the definition that a specialist is a man who thinks more and more about less and less—so delivering his simpler brothers from the juggernaut of too easy panaceas. It's something like this, if I may use an analogy: He is like the machinist making a tool. Before he is through he must put more and more effort on less and less surface until finally the tool is sharp. I praise God for those men who put efficient tools into our hands; so that in cutting through the dense forest of popular ignorance that is about us, we do not have to use the stone axé of our hairy ancestors or try to butt our way through with so blunt an instrument as some people's heads!"

Our Cover Page

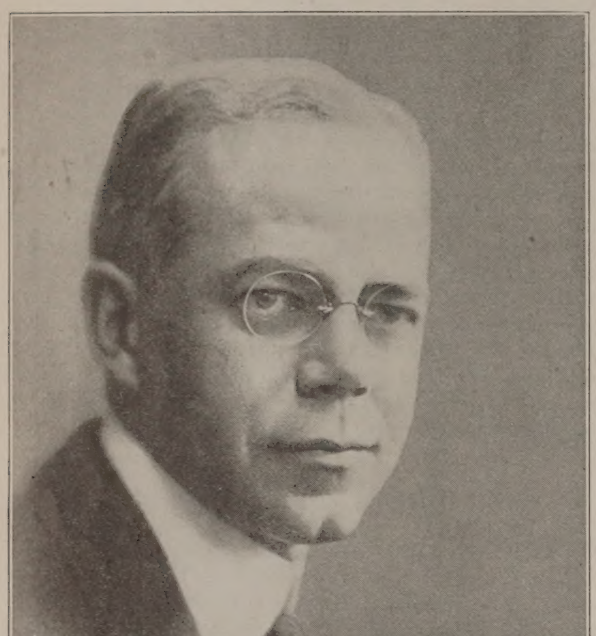
THE cover picture this month is that of the first Protestant Mission in Ohio, located at Upper Sandusky. One Sunday morning in 1816 there wandered into the preaching service at Marietta, Ohio, a Negro drunkard, John Stewart. He was discouraged with life and was about to drown himself. The message of the morning touched him and resulted in his conversion. He said: "Soon after I embraced religion I went out into the fields to pray. It seemed to me that I heard a voice, like that of a woman, praising God; and then another, as the voice of a man, saying to me, 'You must declare my counsel faithfully.' These voices ran through me powerfully." Soon he felt he must carry the gospel message to others and set out, shortly after, with his knapsack, going in a northwesterly direction until he came to Goshen, where he preached to the Delaware Indians. At first he thought his mission was done, and that he would return to Marietta, but the impression of further work continued and he went on to Upper Sandusky to the house of William Walker who was agent for the Wyandots. Here he discovered a fugitive slave, living as an Indian, he had previously known in Kentucky, whom he told must act as his interpreter in preaching to the Indians. "How can I, without religion," he remonstrated, "interpret a sermon?" But through John Stewart's influence he too was converted and became his helper. His first audience consisted of one squaw, the second day an old man also came. The third day, Sunday, there were eight or ten. And so his work grew until there were great crowds listening and responding to his message. Among these were some eminent Indian chiefs.

The news of his work spread and soon the whole church was stirred by this first Protestant mission, and three years later was organized the Missionary Society of the Methodist Episcopal Church.

Prints of this mission can be secured for fifty cents each from the Central M. E. Church, Broad at Fourth, Columbus, Ohio.

Through the Eyes of Christ

By Halford E. Luccock*



CARLYLE said of Macaulay that he had spectacles instead of eyes. By that he meant that he never saw things in their inmost reality. He saw them through the lenses of convention and tradition and partisanship. However true or not that may be of Macaulay, it is at least a picturesque statement of one of the greatest needs of human life—the ability to see things both with understanding and sympathy. One of the greatest fields for religious education is that of optics—training the eyes that they may look out on the world with that marvelous combination which Jesus had, the union of realism with love.

Mr. G. K. Chesterton has a very striking story of a very sensitive architect and a very ugly house. This architect had been out at one time and had seen this house. It had sent him into such a paroxysm of agony that for a while his life was despaired of, and he lived in a kind of haunting fear that in an unguarded moment he might be lured out in London for a walk and would come face to face again with that excruciatingly ugly house. So finally he hit upon a very brilliant method of avoiding that catastrophe. He felt that the only way he could be sure of never seeing the house again was to move into it and live in it. That is exactly what he did. He never saw it again and lived happily ever afterward.

That is exactly the way in which we have dealt with this world in which we live. We live in it and, therefore, we don't see it. It is only when we get a chance to look at i freshly through the eyes of Jesus, that we see the squa ugliness of many of its ruling motives. One great thin that Jesus does for a man, when he comes into a man's lif as a real factor in his thinking, is to take him for a wal around the block so he can see the house he lives in! His torically, that is what he did for men. He took them ou for a walk. He said, "Follow me." And as they responde to that invitation and walked up and down the country lanes and up the city streets in the companionship of Jesus they got a new look at their world.

And it is through His eyes that we do get a new look a the world. A vision of a Christlike world takes us out s we can get the same kind of vision of our world. Then w see that there are many things that, in our complacency w have allowed to go into the making up of our world, whic are utterly anti-Christian.

We used to have, in the old days now happily past, number of great discussions and controversies about bap tism. I think there is a new controversy about baptism tha needs to be launched in our day, and that is this: that w have baptised into the name of Christ, motives for livin which have no part whatever in association with that sacre name. We have given a sort of Christian respectability t ways and motives of life that are utterly pagan, and ye which have come to be one of life's great driving forces

When we look at men, women, and children with th eyes of Christ, seeing them as he saw them, as the mos precious things in the world, we see what twisted sense o values prevails in our present world. Just take a very sim ple matter—think what an overturn it would be in th streets of every one of our cities if we really did care a much about people as we do about things.

I had that shockingly put to me a few years ago, in New York City, when I came over into the city and ran into military parade in the lower part of Broadway. There wa first the squadron of policemen and then a number o soldiers, and it seemed to me that I was witnessing an inva sion of the financial district by some foreign land—by New Jersey or some other foreign place.

I looked at it and inquired just what it was, and one o the bystanders told me they were moving $25,000,000 i gold through the streets of New York City. I suppose in a way it was a commentary on our civilization that they ordered out the army when they moved a few dollars. Bu it was also a commentary on something greater, for as I saw the whole force of the city thrown into the guarding of tha lump of gold, I could not help but think rather bitterly about the great stream of human life that is allowed to b fed into some great hopper in some mill as though into a concrete mixer, the waste of life in the factories and the waste of life in the Pennsylvania and West Virginia coal fields. We come to see what a twisted sense of values we have. That stuff you can throw on the table and hear it clang is real stuff, but it is only Jesus and others who have caught his standard of values who ever think of the fine

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International Convention of Religious Education

Eighteenth International Sunday School Convention

Official Call

TO the Friends of Christian Religious Education throughout the United States and Canada.

GREETING:

World wide Christendom will commemorate in 1930 the nineteen hundredth anniversary of Pentecost.

This same year is the one hundred and fiftieth anniversary of the founding by Robert Raikes of the Sunday school which developed into the modern Sunday school movement.

It is therefore most appropriate that there be held this year in the city of Toronto, Canada, the eighteenth continental gathering of the friends of Christian religious education throughout the United States and Canada.

The Commission of our Lord, "Go. . . . Teach" impelled the disciples to begin this holy ministry of teaching in Jerusalem among those who were sojourning in that city from every nation; thus the church assumed the divine task which for nineteen centuries has grown in its significance and influence in the lives of men.

The founding of that first Sunday school in Gloucester, England, in 1780 was another evidence of the leading of the Spirit in this teaching ministry; henceforth the chief emphasis was to be laid by the church upon the developing lives of childhood and youth.

The gathering of this International Convention in Toronto in this significant year, 1930, affords further opportunity to give impetus to this great cause, at a time when a widespread materialistic philosophy places wealth and worldly success above spiritual values.

Therefore, we call the Christian forces of North America to assemble in quadrennial convention in Toronto, Canada, June 23-29, 1930, there to face the wonderful opportunity of our day to extend the Kingdom of God through religious education.

To the CLERGY of all our churches in their manifold contacts with the growing lives of their parishes;

To the TEACHERS and OFFICERS in our Sunday schools amid their many tasks and hopeful opportunities for creative Christian leadership;

To the LEADERS of the societies and clubs of many kinds that serve the youth of the church;

To YOUTH themselves as they find in the church their many-sided service;

To the headquarters and field STAFFS with the EDITORS and PUBLISHERS of the Protestant communions that make up the International Council of Religious Education;

To the interdenominational COUNCILS in STATES and PROVINCES that are the auxiliary agencies for this cooperative task;

To the far-flung corps of WORKERS in COUNTY and CITY and COMMUNITY councils of religious education wherein the forces of the local community are banded together for constructive ends;

To the devoted WOMEN whose unstinted service has made the Sunday school a power for good;

To the LAYMEN whose loving leadership and generous gifts have sustained this movement throughout its history;

To EDUCATORS in our public schools and colleges who sense the need of a religious under-girding for the strain of modern life;

To LEADERS in the growing movements for vacation and weekday church schools;

To TEACHERS and STUDENTS in the colleges and seminaries where the future ministry of the church is being trained;

To the FATHERS and MOTHERS whose love centers in their own children as symbols of the childhood of the world;

To the MISSIONARIES who have gone out from homes and churches in the United States and Canada to the ends of the earth with the passion to make disciples of all the nations;

To those with faith to believe that this Convention may become the turning point in the history of our cause, out of which may come vast new currents sweeping men onward and upward as they build together the Kingdom of our God and of His Christ;

To these and all others whose prophetic hearts answer to the challenge of Him who said "Go. . . . Teach," we hereby issue this call to gather in Convention in the beautiful and hospitable city of Toronto, Canada, June 23-29, 1930.

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

RUSSELL COLGATE, *President of Convention*
ROBERT M. HOPKINS, *Chairman, Executive Committee*
L. W. SIMMS, *Chairman, Board of Trustees*
J. L. KRAFT, *Treasurer*
HUGH S. MAGILL, *General Secretary*

January 20, 1930

The Benevolence Budget of the Church

By Abbott Book*

DR. GEORGE ALBERT COE in his latest book *What is Christian Education* approaches the subject with a clear cut and challenging statement on what is termed "the Unsolved Problem."

Taking into account an inclusive plan for the development of Christian character, the author faces up to the present unsatisfactory state of Protestant education.

While he does not single out specific weaknesses in this first chapter, those who are working in local situations are quite aware that stewardship is one of the many "unsolved problems" which can only be solved through the educational process. Some few churches are leading the way in a program of giving, the outgrowth of which is based on sound educational teaching in the departments and classes, from the pulpit, and through other channels.

On the other hand the average situation involves a church and a school functioning entirely separate and apart from each other. The school finances its own work in the same slip-shod ways as in former years. Missionary giving and local school needs are in no way related. Aside from the usual penny or nickel "collection" to meet the school expenses, in the classes from Sunday to Sunday, the missionary and benevolence obligations are met by spasmodic, emotional, and competitive special day appeals which eminate largely from the denominational missionary boards or societies. The writer has never known a time when these agencies have not been up against financial difficulties, yea oftentimes staggering deficits, instead of capitalizing on the educational approach, which is the long way out to be sure, but which we are bound to recognize as the most fruitful in the end. These boards or societies are still endeavoring to stimulate missionary giving in local churches and in church schools by means of high pressure methods as in former years.

We hear much these days about the "graded church." Instead of a Sunday church school organized by grades or departments followed or preceded by a preaching service for all on Sunday mornings, the name school is disappearing from our nomenclature and we have a church with its grades or departments below the senior (high school), meeting separately for the full two and a half hours formerly allotted to the school and preaching service. The preaching hour becomes the hour of worship for the high school, young people's, and adult departments.

Where the "graded church" has come to be an accepted fact the trend is toward a complete integration of programs. Worship, instruction, and activity are no longer thought of as something wholly unrelated but are dealt with as integral parts of a unified whole. Giving ceases to be a collection of pennies or nickels to be deposited in class during roll call, or a larger sum in response to a high powered special day appeal for this or that missionary cause, but the children and young people, as well as the adults, have the joy and satisfaction of making a pledge to the church and their loyalty and devotion to the church increases as they bring their offering from Sunday to Sunday which becomes an act of worship and is so recognized in the worship service in all the departments.

The church in turn assumes all financial responsibility for the work of its departments. Missions and benevolence are no longer labeled and fostered as something apart and unrelated to the local work but the two are merged in a common budget which gives expression to a common task. This then calls for a single pledge and the single envelope system of giving.

JUST how far should the children and young people be allowed to participate in the making of the budget? Some religious educational authorities advocate granting the fullest freedom and insist that even the children of primary age should be granted a large voice in shaping up the budget and designating the amounts for the various items. The writer holds that such procedure is not only impractical but is altogether impossible, as much so as to expect the inexperienced child in the home to determine the family budget. However, this does not infer that a budget should autocratically be determined and handed down to the various groups whether they be children or grown-ups. The committee charged with this responsibility should make possible the widest consideration by those who are expected to underwrite the budget with pledges. In the church with which the writer is connected the budget and finance committee includes one member from each of the departments and organized classes. The cradle roll, kindergarten, primary, and junior groups are represented by adult leaders. Once the budget is determined it is the committee's task through the principals and teachers to make very clear to those who are expected to pledge what the various items represent as well as the financial needs to cover these items.

The budget with its pledge and envelope system should not mean that individuals, as well as departmental and class groups, should be denied the privilege of making further contributions to such worthy undertakings or enterprises as present themselves following the natural outgrowth of sound and effective teaching. Teaching well done will oftentimes quicken the desire of individuals or class groups to assume responsibility for definite and specific undertakings beyond the current budget. It might be the adoption of an orphan, the support of a missionary or native evangelist, equipping of a hospital room or a dormitory room in an old people's home, or in some orphanage, financing some worthy young person through college, assuming financial responsibility for certain phases of the state and international councils of religion, and other undertakings too numerous to mention.

In an attempt to fulfill this desire the writer's church has petitioned the missionary, benevolent, and education agencies supported through its budget to make available through the regularly constituted channels a numerous li

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*Director of Religious Education, Union Avenue Christian Church, St. Louis, Missouri.

Are Foreign Missions Done For?

By

JOHN CLARK ARCHER

Professor of Missions and Comparative Religion Yale University, New Haven, Connecticut

ISSIONS are now "under fire," and the question has been formally asked, "Are foreign missions done for?" At such a time as this might seem inappropriate to discuss sionary education. The time, however, is ripe for such ussion, if the facts of the present situation be taken account. This article proceeds upon certain assumps: a change has come over the missionary world; the istian message stands in need of reconsideration in the t of the essential character and power of the non-istian faiths; there is pressing need for the reorganiza- of the foreign missionary enterprise for the sake of ling vested interests loose, establishing new contacts, finding new means of cooperation amongst men of l will everywhere who seek a better world. It assumes that distinct obligation rests upon the Christian rch—upon each local church, if you will—to share in spread of the gospel of Christ throughout the world, that no group of Christians anywhere—whether in a, Japan, Paraguay, Eng-, or the United States—properly look upon a ller parish than the le earth.

issionary education may lefined in a formal way ur Christian interpreta- of the essential charac--that is, the origins, de-pment, complexity, and s—of the non-Christian ures and religions, for sake of understanding, reciation, cooperation, Christianization—of our-s as well as others. This rpretation and the ends red may be attained in y ways, but considering educational program of typically aggressive ch, they may be best at-d by certain purposeful ities—reviewed herein—h rally and utilize the es of body, mind, and t.

issionary education is re-us education with spe- emphases—education in arious religions of man- including historical stianity, and the institu- sanctioned by religion ot born of religion, and used toward moral and spiritual ends. If for convenience of thought and activity we set the "non-Christian world" over against the "Christian," we might say that missionary education on the part of Christians seeks to interpret the life and mind of the non-Christian peoples by doing things which exhibit in any local parish the manners and customs of these peoples. It therefore directs the making of things by hand, enlists parishioners in forms of dramatization, and arouses mental activity which gives insight into the foreign scene and the alien mind. We might illustrate these purposeful activities.

Take the matter of worship. If the Christian minister is warranted in experimenting with forms of Christian worship for the sake of certain high ends, there may be nothing inherently wrong in a project which portrays the worship of a non-Christian folk, if the aim be to grasp the spiritual significance of such worship. The dance of the Hopi Indian, the mosque service of the Moslem, prayers in a Buddhist temple, ancestor-commemoration in a Confucian household, these and other features of the devotional life of the world may very well be reproduced with sympathy and all possible precision as genuine and valuable missionary educational projects. We may likewise reproduce and interpret schools and other means of religious education, shops and the ethics of trade, the games of children and their significance in child development, religious drama and its message, medical ideals and practices, stories and story-telling as evidence of mental attitudes and domestic scenes and the place of woman in the social order.

The Temple of Heaven, Peking

ARRANGE A PILGRIMAGE TO HOLY PLACES OF OTHER FAITHS.

Any one of these appropriate projects and especially a series or group of such projects, undertaken by the parish, the school, or any division of the parish or school, may be made sure means of educating the Christian constituency in relation to Christian opportunity and the winning of the world to Christ. A project in education, for example, might

include a few or all of the following items: (1) investigation of the place and value of religious education; (2) what aspects of religion are transmitted by educational agencies; (3) what agencies, personal and institutional, are utilized in religious education; (4) what physical equipment is involved; *and* (5) the reproduction of these facts and findings through various activities. This all would require wide reading, extended discussion, and considerable handwork. If for purposes of an Arab school held in a mosque court, you wish to make, or assemble ready-made, the teacher's bench and rod, floor mats, Koran stands, wooden or tin slates, pencil boxes, ink wells, writing paper, books, et cetera, if you wish to provide lesson materials in the Arabic language and literature, and conduct school sessions in the actual manner, you have set yourself and all who take part in it a task of great educational value which will make far more impressive than any reading or mere discussion the educational processes of the mosque school.

The best projects are those in which the largest number of persons take part. The household worship of a Confucian family might be studied and reproduced by one or two persons and be impressive for as many as might view it, but, after all, missionary education is the education of the whole parish, if possible, by direct study and activity. Any given group of boys, for example, might undertake a number of minor projects such as methods of irrigation in Japan, China, India, Iraq, Syria, and Egypt, studying problems of water, soil, crops, et cetera (by no means unrelated to the self-support of indigenous Christianity), and actually making by their own hands the instruments of irrigation. A group of boys or girls might arrange story hours during which selected specimens of folk lore and religious literature could be presented for entertainment and other profit. A matter of growing interest at the present time is the study of the non-Christian religions. This could be arranged for any group, young or old (from age 15 up), not only with a view to study and discussion, but with a view also to the reproduction of certain religious features of greatest interest. A pilgrimage could be arranged to certain holy places of several faiths, providing for the scenic setting, appropriate costumes, utensils of worship, apt phrases, and authentic prayers. The Moor Ibn Batuta was such a Moslem pilgrim to various parts of the earth. Several groups or even several churches might cooperate as particular centers of pilgrimage—Mecca, Benares, Kerbala, or elsewhere.

There is a possibility of combining in a given parish the slower educational processes by which those who engage in the projects are benefitted with such public presentation of the projects as would attract a whole community and impress upon the minds of all who attended a vivid sense of present Christian opportunity in certain parts of the world. The writer has been connected with such combina-

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Meeting of the Educational Commission

THE Educational Commission of the Internation Council of Religious Education and the committe of the Commission met at Columbus, Ohio, Decemb 9-12, 1929. Preceding the meeting of the Commission December 12, the various committees dealing with ch dren's work, young people's work, adult work, leadersh training, church school administration, and the building lesson outlines for the Sunday school, both group grad and uniform, spent three days in detailed study and wo on their special reports and programs.

The age group committee of the Commission met in joi session to consider ways and means of providing train leaders for all departments in the church school. Pla were initiated by the Commission for a thorough study the possibilities of using motion pictures in a program religious education; standards for adult work in the loc church and for weekday work were reviewed; outlines f the various lesson courses were presented and approve basic documents in the field of curriculum making—obje tives, principles and procedures—were considered a adopted; and the possibilities of a special Religious Educ tion Week for the fall season were discussed. The progra for the International Convention of Religious Educatio to be held in Toronto, Canada, June 23-29, 1930, was befo the Commission for information and advice.

With each succeeding session of the Commission t number of vital plans and policies to be considered joint by the educational forces of the cooperating denominatio grows larger, the spirit of mutual confidence and respe grows more marked, and the consciousness of need f pooling resources in order to create a program of religio education that will be able to meet the necessities of t present age grows more impelling.

"The Dawn of Peace"

THIS unique picture of the Capitol, which appears page three, was taken from the steps of the Libra of Congress during the Disarmament Peace Co ference when the Capitol was flooded with searchligh screened with color prisms. The varied color effects thr a halo over the majestic, white dome, not unlike t aurora borealis. A shaft of light piercing the blue-bla of the night sky between the ever-changing prisms, whi seemed to speak a prophecy of hope fulfilled, is ha caught by the artist, Mr. Buckingham.

The weirdly skeletoned trees, together with the wet pa ment reflecting the lights against the deepening shadov show in an unusual degree the artistry of nature. The ste of the library with its post lamps make an exquisitely sy metrical base for this picture commemorating the histo attempts to bring "On earth, peace, good will toward men

Annual Meeting International Council

The annual meeting of the International Council of Religious Education will be held in Chicago, Illinois, February 18 and 19, 1930. The Board of Trustees and the Central Committee of the Educational Commission will meet Monday, February 17. The professional advisory sections will meet February 12-15. All meetings will be held at the Stevens Hotel on South Michigan Boulevard.

Let's Do It Together

An Account of the Cooperative Programs of Thirty-one Women's Organizations

By FLORENCE E. QUINLAN*

MANY cities and towns in each state have an interdenominational group of women carrying on a wide variety of activities. Several date back thirty forty years, and at least one, forty-nine years. Quite a were organized twenty years ago, and during each of the t ten years a large number. There e 110 on our list in June 1919; v there are over 1,600 and we lize there are some with whom yet we are not in touch.

The women's interdenominational up is practically always autonous, and it is either entirely indedent, is affiliated with the local eration or council of churches, or he women's department of that y. There are a few state organiions; quite a number of local ups cover a county. Not a few in rural sections composed of y half a dozen churches, many in metropolitan centers with dreds of churches of a score of ominations in their membership. majority were originally formed nissionary unions, more recently women's church and missionary erations, and latterly as councils hurch women. In New England are usually termed federations women's church societies. There about fifty different names emyed (evidence of feminine rcefulness, originality, and indedence of spirit!). Possibly two e are departments of women's k of church federations; quite a of those started with social ice as the center of their pron.

Courtesy, *World Service*

he group usually comprises the women's organizations ll white English-speaking churches of all denomina- s in the community; the Y. W. C. A.; sometimes C. T. U.; in a growing number, also young people's ips; in many places including all churches—Negro, ental, all races and nationalities—truly interdenomiional, interracial, international.

he groups have worked, for the most part, with volunservice only, expanding their scope of activities with nging conditions, "missions" in its widest modern notation being basic. In specific preparation for this cle we wrote to forty cities selected because of intenor extensive local service and from the thirty-one replies shall endeavor to sketch in outline a few of the activities.

With the possible exception of one or two, all annually observe the World Day of Prayer on the first Friday in Lent. Of the known 1,600 groups in the United States about 700 devote themselves solely to that, while about 900 include various other interests. Organizing for that observance, while extremely important, is so simple a matter and suggestions are so fully given in printed material, in the *Missionary Review of the World* and denominational periodicals, that it need not take space here. The daily cycle of preparatory prayer is utilized for many weeks. All ages and types participate in the observance. The World Day of Prayer is observed all around the globe, reports of 1929 meetings having been received from twenty-six countries, all continents, and Oceania.

The activity which the next largest number of places carry on yearly is the Winter Institute for Bible and Mission Study. Except that it covers a shorter period of time, this is similar to a summer conference or school of missions—normal training of leaders who in turn lead groups in their own churches. A representative from each cooperating church or from each denomination serves on the committee in charge. Plans are completed many months in advance. Beside the Bible and mission study, such matters as international relations and peace, interracial and industrial relations, law observance and law enforcement, civic and legislative moral issues are presented. By thus combining forces, teachers and speakers of national repute can be procured, a small registration fee providing the necessary contingent fund. In some places the Institute is so popular that tickets are allocated to denominations, being transferable as the desire is to reach the largest number possible, rather than to obtain the greatest amount of money.

Not merely at the Institute but all through the year international, interracial, industrial, and civic matters are kept before the constituency. Resolutions commending the Multilateral Treaty poured in from the groups during the months when that question was uppermost. Widespread sentiment approving of accession to the World Court is now being similarly evidenced.

*Executive Secretary, Council of Women for Home Missions.

Let some places speak for themselves about their work:

"Our Federation has been in operation for ten years, not spasmodically but with constant sure growth and interest. We are trying to put forth a well rounded inspirational program on all matters of interest to church women."

"The Federation of Missionary Societies saw from a grand jury report that the Juvenile Court had no outdoor or indoor place to play. They offered to undertake some work in this line. The municipal director of parks and recreation drew up plans for equipment in the new courtyard and the Federation provided the equipment. . . . A radio was installed in the ward for women at a nearby prison camp. . . . They hope to place a collection of biographies of missionaries in the public library. . . . Have placed mops and brooms for sale in all chain grocery stores, production of the Broom Factory for the Blind."

"The Women's Department of the Federation is an outgrowth, not of need for federation of the various missionary societies throughout the city, but rather because of 'some abuses and social needs in the city which no organization could look after.' So there was formed 'an organization of Christian women who could meet during the whole year, ready for any emergency. The aim has always been to keep the structure loose and plastic, and to change with every changing call for service. Each year has brought different lines of work and different fields of endeavor have been entered, old lines being dropped when there seemed no further need.'"

"Our work for the Juvenile Detention Home consists in holding Bible classes every Sunday afternoon, one for boys, one for girls, and follow-up work after the boys and girls are discharged. A minister or carefully chosen representative from one of the churches calls to see the boys and girls just before they are discharged in the hope that they may be definitely tied up with a church and helped to avoid further trouble."

"The work in the boys parental school was started when the department made the discovery that for Protestant boys, who constitute about one-third the entire population of the school, there were no religious services. This need was met by establishment of services and equipment of a chapel. The department pays five dollars a Sunday to cover carfare and incidental expenses of four young divinity students who take turns conducting the services. Volunteer workers go into the homes of the boys when dismissed from the school, thus helping to rehabilitate the home and to keep the boy in touch with church and Christian influences."

"The aid we render children of divorced parentage and of criminals came about through description of their needs in an article in *Good Housekeeping*, an article in the *Ladies' Home Journal* and facts presented to us by our local Judge."

"Immigrants referred to us by the Travelers' Aid Society are referred to the pastor of the church that seems most logical to extend a friendly hand and help to make the church affiliation."

"The social, educational, physical, and spiritual needs of the Mexican challenged us into action. It was the first thing we directed our attention to when we talked of organization and the Mexican Work Committee was the first actual committee. . . . After our work was well established, we went out for a chapel and with the help of a fine committee from our Ministerial Association, put this campaign across and now have a very attractive plant in which our work centers. . . . In this task we have sat down together to face needy humanity. . . . Forgetting denominational issues we have ministered in the name of Christ. This has bred trust and appreciation of each other's qualities of mind and heart."

"Owing to the tremendous migrant problem in the city during the winter months, the Federation has set up a department of migrant work."

"Our latest work was building the Protestant church for the Government Indian School."

"We have sought not to duplicate work already being done but to cooperate with the social agencies, council of religious education, parent-teachers association, league of women voters, women's clubs, groups promoting peace, law observance, and good citizenship."

Some who replied regarded their work as a matter of course, and merely casually cited activities full of inherent interest. Many cooperate in the World Friendship Projects for Children. Quite a few assist in maintaining an up-to-date selected international relations alcove and a missionary shelf in the public library. Some send out a news letter or a Christian citizenship letter regularly, conduct department of good citizenship every Saturday in the dail papers, are ambitious in pageants and exhibits. One fur nishes good literature for sailors at wharves, several hol mother and daughter banquets, one has secured a cit closing ordinance for dance halls, another the formatio of a Police Women's Bureau, and an increasing numbe are interested in securing a high type of motion pictur and of drama, and furthering social and mental hygien A large number are emphasizing observance of the nin teen-hundredth anniversary of Pentecost.

Both white and Negro workers, sometimes salarie sometimes volunteer, serve in connection with the count poor farm, infirmary, county jail, children's court, juvenil court, morals court, family relations court, criminal cour probation work, vacation Bible schools, weekday religiou education, fresh air summer schools, tuberculosis hospita day nursery, orphan's home, county parental home fo delinquent girls, old folk's home, the blind, bedside visitin at the city Hospital, union settlement work including gooc will industrial departments, and meetings for distinguishe foreign visitors.

A cross section of this sort brings out aspects not full realized. Knowing the groups and individuals intimatel through personal correspondence during the past te years, yet we did not realize the extent of cooperation wit local councils of religious education. Our letter stated tha we had been asked to prepare an article dealing with co operative work in local communities, but except in tw cases gave no indication of source of the request or variet of magazine, so the frequent mention of cooperation wit the council of religious education is really significant a indicating a trend.

We asked the groups to state whether their major proje or projects were started because similar service in som other city had been noted, because a request had bee received, or whether it was the dream of some person whos enthusiasm had been contagious. A chorus of replies wa to the effect that local need and the vision of one or mor persons were the incentives. A few told of a request havin been received. Manifest differences in emphasis, in type of projects, give ample evidence of initiative not imitatio indicate exploring and discovering of service needed, n merely responding to requests received.

The budget is usually raised through small membershi dues from the societies in the group and collections take at business meetings. A few groups benefit from the Con munity Chest. One runs a thrift shop which helps suppo the other work. The free will offering on the World Da of Prayer is usually devoted to the four projects especiall designated for interest and gifts on that day: in the hom land, Indian work and migrant work; overseas, Christia literature for women and children in mission fields, an Women's Union Christian colleges in the Orient.

We asked each group to tell not only of program an procedure, but also of problems and obstacles. Very fe cited the latter, dwelling rather on accomplishments. Th replies are full of optimism, thanksgiving, and anticipatio of further service. "The only obstacle is that we have n a sufficiently large budget to meet the many demands, t carry on our present activities." "Our greatest obstacle the woman who can see no farther than the walls of h own church, and who can never get out of her yard denominationalism." "Another obstacle is the pastor wh

(Continued on page 16)

When We "Teach Patriotism"

By Hulda Niebuhr*

TO TEACH appreciation of one's own, without inculcating a provincial, attitude is a difficult pedagogical task. As is often the case, so here the line between od and bad is finely drawn and often very difficult to .

There is a story about a little toad who lived under a ol damp stone, where he was so comfortable that he imned his home to be the envy of everyone. He asked the cken and the squirrel and the fish in turn, "Wouldn't u like to live like me, under a stone where it's cool as can ?" They were amused, each one. "That may suit you, it wouldn't suit us," they said. The coop, the hollow e, the pool, as the case might be, was better for them, y were sure. Finally a wiser toad hopped back to his me, no longer only a dweller under the stone but a citi- of the garden, for he had learned to appreciate the iqueness of his neighbors and to respect their prefer-es.

If we use this story as text for the consideration of triotism, it yields, after the way of texts, a firstly, secdly, and thirdly. The little toad had a true appreciaon of his own home. Without that he could not have derstood the appreciations of the others when they were plained to him. Experience in his own home had to be basis for extension of that experience into a feeling of omeness in the whole garden.

However, and secondly, the little toad might have reined a provincial, might have lived a very narrow life. might have kept on assuming that his appreciation of ne was due to a palpable and extraordinary uniqueness re, evident and desirable to all the world. He might have nained just a little toad, but, and thirdly, he became a zen of the garden for he *did* set forth, put himself imnatively into the place of the other citizens, and so ieved a larger home, of which his stone was but the cially appreciated part.

The story of Michael Pupin, the great scientist and intor, is a very interesting mplification of the fact t a deep love of the home ntry is the root of wider reciations. When Pupin ded at Ellis Island, a ng lad with no baggage some changes of linen, no more money than a fare in his pocket, the cials shook their heads r him. They feared he a poor risk as a citizen. could not understand why should be considered so, who had all the glorious ory of his Serb ancestors, ers of freedom, as his itage.

The officials thought his enthusiasm for heroes of the past somewhat naïve, in the face of his lack of any living friends to whom he might refer. They respected his eagerness and manliness, however, and admitted him, referred him to the Labor Bureau for a job and let him begin his American citizenship. When some years later he made his first visit home, a college graduate with high honors, on the way to do graduate work under great scientists of Europe, an ardent American citizen, he testified, "The best thing I brought when I came to America was the inspiration of the great of my country; the best thing I am taking back home with me from America is the inspiration of the greatness that is in American history and life."

Justifiedly, when we think of citizenship, we teach our American children first of all to have a high regard for American history and life and ideals. We guide them to appreciation of our own "woods and templed hills," of the adventurous and courageous great who made the hills and prairies habitable homes for us, of the heroes who proved "in liberating strife" that they loved country more than self, and "mercy more than life"; we help them dream patriot dreams that see "alabaster cities gleam" beyond the years, and we guide them in realizing patriot dreams in the present.

Often we succeed in making little provincials and future bigots of the children, for we infer, when we do not openly express the conviction, that our country beyond all other countries is God's own, our ideals the only truly great ones, our history heroic beyond comparison with that of any other country.

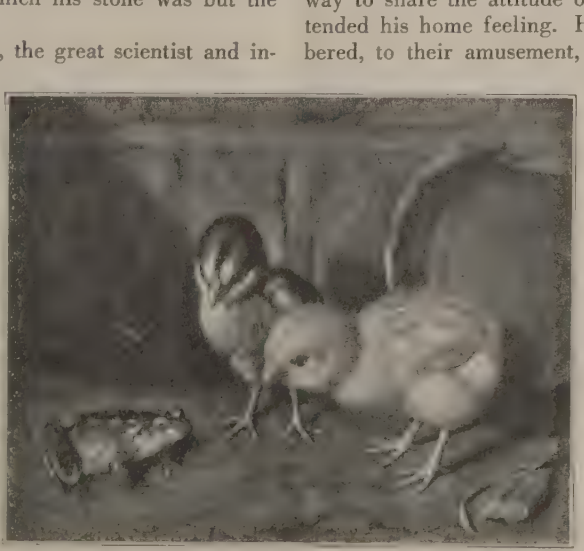
A perusal of patriotic program material, used in schools and church schools on "patriotic days" and in patriotic seasons, such as the month of February, would seem to justify the fear that many pupils are necessarily on the way to share the attitude of the little toad before he extended his home feeling. He assumed, it will be remembered, to their amusement, that the other citizens of the garden were envious of him.

My land is God's land,—
Mountains, rivers wide,
God built it, blest it, gave it,
To be the whole earth's pride.

—is perhaps typical of such material. Or Ralph Waldo Emerson's lines, in his day not as anomalous as in these days when American economic imperialism and greed have made us outstandingly the object of European criticism:

Polestar of light in Europe's night,
That never faltered from the right.

In some way we will need to help the love of home country extend into a world citizenship, to the mutual deepening of both sentiments.



Frank Paton

"WOULDN'T YOU LIKE TO LIVE LIKE ME, UNDER A STONE WHERE IT'S COOL AS CAN BE."

pecialist in elementary educa- New York City.

It will not be necessary to sally forth in the body, as the little toad did, to see the other citizens of the garden in their own homes. That might not bring the necessary understanding. Many Americans tour Europe to see nothing except the things that are like those American, and to feel strongly about nothing but the American conveniences they miss.

We can take the children vicariously into the countries of the world through story and art, through music and drama, by means of visits to museums and stores, and so effect some measure of understanding of the unique contribution of any particular country to human experience. Through the study of biography they can share the pride of another people in its own great. Our pupils can know that as America had a Washington, Germany had a Herrmann, who freed his country from foreign rule a long, long history back. They can sense why Michael Pupin thought of Abraham Lincoln as the "American Prince Marko," after the Serbian hero who fought for the liberation of the oppressed. Our children can learn to love Raphael and Garibaldi as Italians, Sun Yat Sen as a Chinese, Nansen as a Scandinavian, and many others, not to forget that Jesus was a Jew.

If the church school teacher knows history there will be opportunities when he can lead to the appreciation of our common humanity through the consideration of another people's ambitions, achievements, and failures.

That suggests an important point in connection with the use of our own history in our church school teaching. We need to note the failures. We are likely, in our desire to instil love of country, to use only those aspects of which we may speak in terms of praise, or we assume blindly that all our history is praiseworthy. From the early days of a child's life, an objective attitude toward himself and his own should be fostered, to keep appreciations sane, if for no other reason. Unquestioned loyalty is not as high a type of achievement as is loyalty that is cognizant of faults. If our children are to become intelligent citizens whose love of country is to be of real benefit to that country, they will need to be able to discern and judge its shortcomings. We are likely to believe that in America we have left far behind us the days when it was an accepted fact that "the king can do no wrong." They are not far behind us when our teaching assumes that our history was always right and glorious.

If we cannot to some appreciable degree "see ourselves as others see us," appreciation of other countries will not save us from provincialism, if indeed such appreciation is possible at the side of a distorted patriotism. Children can be sorry about the way some of our heroes treated the Indians; a knowledge of the facts will make them critical of the motives which were back of the Mexican War, not to mention later wars; high school students, discussing ethical problems in the church school, should not be expected to find that in our debt settlement, for instance, we "never faltered from the right."

Love of country at its best is an open-eyed love, seeing the glories and the faults in one's own country and the uniqueness in the homelands of others. Such love of country will

"crown thy good with brotherhood"

and both our country's good and love of humanity will be the result, American citizenship and world citizenship mutually ennobling each other.

Adult Work at Toronto

THE purpose back of the adult division of the Toronto Convention is to bring together and make easily available to teachers, officers, and other leaders of organized adult groups, the greatest amount of practical wisdom ever available at one place, in the entire history of the adult religious education movement.

The plan for achieving this gigantic task is simple.

A comprehensive list of two hundred and ten problems encountered in directing the activities of these organized groups has been prepared. It is now available for free distribution through the various denominational channels or the office of the International Council of Religious Education.

Those who, as leaders, are responsible for the adult religious education program in Protestant evangelical churches everywhere on the North American continent are asked to secure copies of this list. Come to Toronto prepared, after mature thinking and in the light of your actual experience, to discuss one or more of these problems.

Dr. Norman E. Richardson is the general leader of the study groups on adult work. Fifteen group-discussion leaders have been chosen to direct the cooperative thinking of the delegates. If you cannot attend the Convention, do not fail to write out what you would say if you were discussing at the Convention one or more of these problems. Send your contribution to Mr. Harry C. Munro, 22nd Floor Old Dearborn Bank Building, 203 North Wabash Avenue, Chicago, Illinois, not later than May first. It will be forwarded by him to the group leader who is responsible for the section in which those particular problems will be discussed.

You are a part of this great Convention whether you attend it or not, but you cannot afford to miss this unique opportunity to make direct contact with an unprecedented source of practical wisdom.

Let's Do It Together

(Continued from page 14)

fears to lose his workers if they get interested in outside work." "One of our problems is to find leaders, women of faith who are not afraid 'to launch out into the deep.' "

Most interesting results come from activities of these local groups. In several places it has been a Sunday school union, in several a ministerial association, in others Sunday school teachers organizations, a club of the ministers' wives, or renewed interest in the work of the W. C. T. U. "One result is a fine spirit of cooperation in the city which extends beyond the confines of the church into the woman's club." "The results have been a deeper awakening, larger vision, and an increased interest in all the local societies."

Too frequently as church members, we know only our parish, our community and environs, our denominational activities, and are ignorant of service rendered by other communions—locally or farther afield—by our own church nationally and overseas, by other national bodies of women interested in the same projects. Through interdenominational channels and functioning we are brought into contact with wide reaches, we participate with women of other communions, we partake of the joy of co-working with organized club women, business and professional women, university women, Jewish women, in world affairs, and thereby receive more of that abundant life which is ours for the asking.

Pictures That Speak Brotherhood

By

DOROTHY NICHOLS*

Siemenroth *Permission, Geo. P. Brown and Company*

THE GOOD SAMARITAN

IF the missionary interest that we hope to develop in our young people is to bear results, there will be developed in that teaching the spirit and concept of the otherhood of man. It is only when we see others, no atter where they may be, as brothers, children of one ther, that we are impelled to sacrifice for them to the most of our ability.

In studying those pictures which particularly embody e concept of brotherhood, we shall consider two groups:) pictures showing people of different nationality or ce in friendly relation; (2) pictures showing people of fferent social classes in friendly relation or in striking ntrast.

Unfortunately, there are but few great pictures that mulate the spirit of brotherliness among different races at do not tend to emphasize the difference and superiority one race and nationality over another. In "The Well of char" by Harold Copping, "The Good Samaritan" by emenroth, and "The Melting Pot" by Vesper George we d racial superiority reduced to the minimum. Indeed ey seem to express the ideal of brotherhood through their rtrayal of natural human relationships. In the first pic-re we note the intense interest and eagerness on the face Jesus as he talks with the woman of the "despised race." ie woman responds to this interest as she fastens her es on him, seeming to drink in his life-giving words. e has let her rope with which she was going to draw ter fall unheeded to the ground. As we note her earnest-ss we begin to understand why the Master with his dis-rning love revealed to her alone, his Messiahship! ie possibilities for right character and Christian citizen-ip are revealed just as surely in the lives of the foreigner in the lives of those of our own race.

The graciousness of the Good Samaritan who befriends is needy fellow wayfarer, alien and enemy though he be, brought out by the various artists who portray Jesus' rable of neighborliness. Siemenroth's treatment of the bject is one of the best for he shows us the wildness and ughness of the Jericho road and the huge boulders be-nd which the robbers may have hid. The priest and the vite in the left background are in marked contrast to the compassionate Samaritan who is tenderly lifting up the wounded destitute man in an effort to bandage him. Even the Samaritan's donkey seems to sympathize with the unfortunate stranger! As we enter into a sympathetic appreciation of this picture we can say with John Oxenham:

> "In Christ there is no East or West,
> In him no South or North;
> But one great fellowship of Love
> Throughout the whole wide earth."

"The Melting Pot" by Vesper George illustrates the saying of Paul: "God made of one blood all nations of men to dwell on the face of the earth." America receives the men of all nations in true brotherly spirit for she discovers they are all of one blood and in so doing becomes "the melting pot" of the world. Each immigrant coming from the steamship makes his own contribution to the melting pot which is in the center of the picture. To the right these newcomers are pictured ready to receive what America may offer them. A youth clad in academic gown is holding out a book to an eager young man. To the right of the former stands a Scout holding the American flag towards which two young boys are beckoning as they glimpse the meaning of the symbol of the new country which they are proud to call their own! America has a tremendous responsibility in realizing the new brotherhood as a land of equality, liberty, and opportunity for all.

While brotherhood means fraternity of race, it also means fellowship with the various social classes of our modern industrial life. We must recognize with Margaret Slattery that brotherhood means, "I am no better than my sister. I can claim nothing for myself that I can not claim for others." We are no better than the sinners, the social outcasts, or the poverty stricken people of our cities, unless we try to alleviate their suffering.

Rubens, in his picture, "Christ in the House of Simon," shows Simon, the self righteous, the object of Jesus' rebuke, in striking contrast to Mary, the recognized social outcast whom Simon condemns for her presence and extravagant act in spilling the precious ointment on the feet of Jesus. In Mary's act Jesus sees the love and adoration of a penitent, grateful sinner. With outstretched hand, referring to Mary, but with eyes fastened on Simon, Jesus

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Missionary Education for Men

By John Bailey Kelly*

THE caption suggests the farmer who saw a kangaroo for the first time. He stood in front of the cage lost in amazement and wonder and finally remarked with great positiveness, "There ain't no such animal." Some people are inclined to take this attitude toward mission study on the part of men. As a matter of fact, it does exist, and there is much more of it than most people think. It is true that the pioneer work in missionary education has been done largely by the women and that today there are more of them engaged in mission study than there are of men. This, however, is true of many other forms of Christian activity and indeed of the membership in and attendance upon the services of the church. The figures of men enrolled in mission study classes as reported to most denominational headquarters are disappointingly small. We should bear in mind, however, that many of the classes for mission study are composed of men and women and are reported through women's organizations. Moreover, men as a rule are indifferent to the making of reports and the tabulation of statistical records. When they have accomplished a piece of work they drop it with a sense of satisfaction and pass on to something else.

When all of this has been said we must still admit that there is far less missionary education among men than there ought to be and that the women are considerably ahead of them in the organizing and conducting of mission study classes.

At this point a pertinent question arises: Should missionary education for men be different from that for women in order to be successful? Unquestionably there are differences between the sexes in respect to their mental processes and reactions. The masculine mind is not greatly interested in unrelated knowledge, or in those things which do not bear directly upon the accustomed tasks of life. Most men detest detail, preferring to deal with "larger issues" and "great ideas."

Furthermore, we must recognize that most men live in a small world. They follow the beaten track from the house to the office or store and back again to bed. Most of them find little time for lectures or for fruitful reading. Their knowledge of the issues of the day is limited to the biased viewpoint of the local paper. They are not greatly concerned about that which has no immediate connection with the problem of daily bread. These are some of the reasons why intensive missionary education among men is not an easy task.

IT MAY be well at this point to consider some of the methods which are being successfully used among men for missionary education.

First, there is the church school of missions. Frequently it has a class made up exclusively of men. It not infrequently happens that this class is the best and largest in the school. Even if there is not a separate men's class there are mixed classes in which husbands and wives are associated together in mission study.

Bible classes for men are a common form of existing organization. Many of these Bible classes are studyin missions in a definite way. Often they plan their ow curriculum and determine their own topics. In this cas they are able to discuss missions and international problem at length.

Forums for discussion, men's dinners with outside speak ers and sometimes with discussions by members of th organization furnish another opportunity.

There are several books especially adapted to the need and interests of men, *The Business of Missions,* by Cor nelius H. Patton, is such a book. Roger Babson gave us. few years ago, *New Tasks for Old Churches* and Kennet Maclennan, of Great Britain, has recently written *The Cos of a New World.* Any one of these books would challeng the interest of a live group of men.

Experience would seem to indicate that the reason men' clubs and similar organizations fail so often in the churc is because of the lack of an adequate program of activity Men are not interested primarily in being entertained Fellowship they enjoy, especially if it is fellowship i service. The writer knows a church where the school o missions was made the primary responsibility of the dea cons. The men took hold of this responsibility, canvasse the congregation for enrolments, and made a great succes of the undertaking. This pastor reports not only a grea school of missions but sixty men in attendance. His churc is not large and is located in a small industrial city.

AS I think of the churches which have been most success ful in enlisting men in missionary education I find tha in most cases the means used have been the specific assign ment of responsibility to the men themselves. There is village church in western New York which reports a men' class with an enrolment of forty-seven in its school of mis sions. The pastor tells us that he planned the work in such a way that no less than six different men had some specifi assignment at each of the six sessions of the class. Thi meant almost forty men had something definite to do. A rural church in Iowa has a men's mission study group o fifty members. The same principle has been used to wi and hold their interest.

There are two particular responsibilities which may wel be laid upon the men in this connection. The first of thes is for the raising of the benevolence budget. This is a tas for which the men are well qualified and in which they ca see a practical value. They should be led to see the valu of the educational program without which the budget pla must fail. The other responsibility is for the boys of th church. Why should not the men of the congregatio through the church committee or board of religious educa tion, assume the responsibility for the development o missionary interest and knowledge among boys as th women do for the development of like interest among th girls of the church? There could be no more worthwhil task for any group of Christian men than by personal serv ice, cooperation and example, to raise up a generation o men interested in the world-wide cause of Christ and hearti ly supporting it.

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The Pastor's Missionary Program

By Robbins W. Barstow*

SUCCESSFUL missionary education among children and young people is primarily conditioned by two definite elements—personalities and factualities. Old yle appeals on theological grounds have little weight in ese days. Generalizations and theorizations concerning e need of help, concerning Christian duty, concerning ckward peoples and arrested cul- res, are so much wasted breath. But rsonalities of the right sort strike fire, id facts, concrete, observable, demon- rable, do get to that mysterious place here boys and girls really live.

The Key Personality

The key personality in any given sit- tion is, in most cases, the minister of e church. With some few notable ex- ptions, the missionary intelligence d the missionary enthusiasm of a rish are a direct reflection of the issionary intelligence and enthusiasm the minister. If giving falls off, it is ually because he underemphasizes e matter. If no missionaries are ever en, heard, felt, and then followed in vid imagination, it is usually because he lacks sufficient terest to arrange for their visits, or make the fullest use their incidental presence. But a minister with true mis- nary zeal can continually, through references and illus- tions in his sermons, and through special features of the urch program, which is ultimately under his jurisdiction d direction, develop and maintain among his people, a gh degree of missionary effectiveness, which will be for eir own satisfaction as well as for the serving of their tant brethren.

Contact Persons

Of coordinate importance are the missionary personali- s. Coordinating is the right word, because the minister's il must gear in with the men and women who are actually ing the work of preaching and teaching and healing on far frontiers, whether these frontiers be Ellis Island, st Boston, Wyoming, Tanganyika, or Tibet. Of course, all missionaries are effective contact persons. Some the most successful workers on the field do not stir the erest and excite the loyalty and actually secure the sup- rt that they and their programs deserve. But any minis- through his proper officials and board offices, can get touch with the men and women who can stimulate mag- icent responsiveness even among rather cool and lacka- sical church folk, or among wiggly and disinterested urch school youngsters. There are always choice ones furlough or returned or retired for sundry reasons, and n a very few discerning world travellers, who are able their words, pictures, and souvenirs to change the Mata- e from a name to a brother, elevate a Ceylonese outcast he rank of a friend, bring a Chinese hospital assistant or a Turkish school teacher in from the category of the unknown to the catalog of the intimate. But this will never happen unless the minister, or someone who pinch hits for him, sees to it that every possible personal contact between his church and its world-wide parish is established and assiduously cultivated.

Treasures and Trophies

Next to personalities come factualities—by which are meant definite *things* that can be seen, touched, possessed, that give reality to distant and somewhat tenuous relationships. Every missionary speaker knows that a few witch doctor's charms, a tiger's tooth, a child's embroidered shoe, or a bit of Oriental handwriting, may be the equivalent, or better, of many paragraphs of impassioned oratory. Human curiosity may be an asset instead of a liability, if wisely directed. And the possessive instinct may also be brought into play. It is a great thing, for example, to have a film negative from which many prints can be made at a cost of a few cents each. Every child is delighted to have as his or her own, a snap-shot of some person whose hand has been grasped and whose story has been heard, photographed preferably amidst intriguing foreign surroundings, playing with other boys and girls in their quaint costumes, or astride some unusual beast of burden. Ingenuity is an important word for the missionary, or his substitute in making the appeal to children, even to grown-up children. I know a lad one of whose most cherished possessions is a great hair from the tail of an elephant, given to this boy by a returned missionary from Africa. That man and his stories will not soon be forgotten, and how thrillingly is that coiled hair exhibited on very special occasions.

Museums and Miniatures

Missionary museums are extraordinarily fine things—even in their smallest beginnings. The boys and girls themselves can assemble no end of foreign articles from their relatives, to which can be added from time to time, trinkets that they make, or special bits sent from the field upon request. This suggests at once letter writing—another more helpful bit of technique in missionary education. Letters from the school or from a particular class, to some missionary or to a corresponding class in a village school in Mesopotamia or South China will bring returns even more valuable than the foreign stamps which the boys will claim at once. And then there is the making of small gifts to send to mission stations or schools which will create a bond of acquaintance and loyalty that may last a lifetime. Hand work such as creating a miniature Kaffir kraal, or a model Filipino village will render much more vivid and vital any studies that may be followed.

These are but the sketchiest suggestions, emanating from

(Continued on page 47)

Minister of the First Congregational Church, Madison, Wisconsin. merly missionary of the American Board, in Mardin, Turkey.

Trends in Missionary Cooperation

By WALTER GETTY*

IN one of the Meditations of Marcus Aurelius there is this significant comment: "We are made for cooperation, like feet, like hands, like eyelids, like the rows of the upper and lower teeth. To act against one another then is contrary to nature." These words were written in the middle of the second century, but over one hundred years earlier the greatest Teacher of all uttered these striking words, "If two of you shall *agree* on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." "Every kingdom divided against itself is brought to desolation, and a house divided against a house falleth." "That they may all be one; even as thou Father art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."

Mighty truths—all of them; but the tragedy of it is that nineteen centuries have passed, and we have not yet learned these great truths. But there is cause for rejoicing that in this new day in religious life we are overcoming the "Scandal of Christianity," we are pressing on to discover the challenging trends in cooperation, and we are making constructive efforts to make these trends effective.

We are familiar with the splendid progress being made in bringing denominations together, but there are a number of other progressive movements toward cooperation taking place today, that command our attention and interest.

There is the Federal Council of Churches of Christ in America, with twenty-eight denominations cooperating, and with its voice heard on many vital questions of the day. There is also the International Council of Religious Education with forty-one cooperating denominations which offers to North America outstanding plans and programs for religious education, as determined by the representatives of these denominations. In the young people's field there is the International Society of Christian Endeavor with its splendid programs for young people's societies, and the opportunities for service which it offers. There is also the Interdenominational Young People's Commission made up of young people's leaders of twenty-one denominations having young people's societies, which is a clearing house for plans and programs for these societies. It is this group that makes the topics for young people's society meetings. In the student field there is the Council of Christian Associations representing the student groups of the National Y. M. C. A. and National Y. W. C. A. There is also the Interdenominational Committee on Christian Work with Students, which helps workers in student church groups.

It is when we come to the missionary enterprise, however, that we see some of the most challenging trends in cooperation. We think of what is happening on the mission field. There is the Church of Christ in China; the Church of Christ in Japan; the United Church of Southern India; the United Evangelical Church of the Philippines; where in each instance the various denominations in the field have come together to form the United Church. The union in southern India is made up of the Congregational, Presbyterian, and Reformed churches, and it has now reached the place where the Protestant Episcopal denomination is seriously considering actual organic unity with these groups. Differences of doctrine and policy do not look large when one faces the great need for Christ on the mission field.

In keeping with this movement on the mission field there is the wonderfully fine cooperation of the administrative and educational groups. Heading the list of these groups is the International Missionary Council, made up of twenty-six National Missionary Councils in as many countries. In North America this unit is the Foreign Missions Conference of North America, made up of ninety-five foreign mission boards, societies, and other agencies in the United States and Canada; which is the clearing house in foreign mission matters for all of these groups. Closely identified with this body is the Federation of Women's Boards of Foreign Missions. One of the most outstanding activities of this group in the field of cooperation is the World-wide Day of Prayer held in February.

On the home mission side there is the Home Missions Council made up of twenty-nine denominational groups in the United States and Canada. One of the big cooperative tasks before this council is the North American Home Missions Congress to be held in Washington, D. C., December 1-5, 1930, in preparation for which three commissions are now at work. For the women there is the Council of Women for Home Missions with its twenty-eight constituent boards and societies in the United States and Canada, which deals with the outstanding issues of the home missionary enterprise and which also cooperates with the Federation of Women's Boards of Foreign Missions in the Day of Prayer and other world-wide activities.

On the educational side of the missionary enterprise the cooperating organization is the Missionary Education Movement of the United States and Canada. This movement is made up of representatives from thirty-five home and foreign mission boards in seventeen denominations. The mission study textbooks and reading books used each year for the various age-groups, with the exception of the book used by the women, are published by the Missionary Education Movement after being planned and agreed upon by the various denominational leaders. In addition to its literature program the Missionary Education Movement has a program for leadership training and promotion including four summer conferences of its own—Silver Bay, N. Y. Blue Ridge, N. C., Seabeck, Washington, Asilomar, California—and cooperation with other groups holding conferences, training schools, institutes, schools of missions etc. This movement maintains splendid cooperation with the various mission boards on the one hand, and with the International Council of Religious Education and other religious educational agencies on the other.

With such movements bringing together these great forces, much progress is bound to be made. That which needs to be kept in the foreground in all these efforts for cooperation is a great spiritual purpose, a deeper spiritual dynamic, and an evangelistic appeal which will give vitality and power to the entire enterprise.

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What May the Superintendent do in—

Improving the Curriculum

By Paul H. Vieth

THE church school exists for the pupil, and not the pupil for the church school. The only thing which finally matters is what happens in the life of the pupil. It is that he may learn to live the Christian life that the school of religion is constituted. The superintendent's chief interest and final care must be that every pupil in his school may be growing in the Christian way of life.

What Is the Curriculum?

How does this growth in Christian living come about? On the answer to this question will depend the program of work which is carried out in the school. If it is through knowledge of the Bible, then the effective teaching of the Bible must be the school's chief concern. If it is through worship, then the experience of worship must be its chief concern. If it is through service for others, then a program of service activities must occupy the center of attention. A school which understands its task will be lifted above the confusion of many unrelated activities and will do those things only which minister directly to helping pupils in learning to live the Christian life.

The problem of how best to bring about growth in Christian character is one which requires much further study and experimentation. It is clear, however, that people learn to live by *living*. A church school must not limit its work to a study about life, but must constitute an experience in living, under the guidance of Christian teaching. Knowledge is an important element in learning to live, but it must not be given a place of central concern as heretofore, but must be made to minister to the needs of life. This is what is meant by making the school *life*-centered.

This emphasis on life needs has been responsible for very significant changes in the work of our church schools in recent years. Effort is being made to help the pupil to see the religious significance of his everyday living and to develop the ideals and habits to meet his situations in a Christian way. The life of the school itself is seen as a venture in Christian living, in which pupils may share with each other and with their teachers in doing Christlike deeds. Throughout, the emphasis is on *experience* in living rather than on knowledge acquired.

The word *curriculum* is used to indicate the various activities in which pupils engage in the school in order that they may grow in Christian living.

The various phases of the curriculum are given in the International Standards as follows:

1. *Worship:* The experience of vital fellowship with God.

2. *Service:* The experience of outgoing fellowship with and for others.

3. *Recreation:* The experience of living together with other pupils and with teachers in the interest of wholesome enjoyment and under Christian guidance.

4. *Study:* The experience of seeking light in living the life of today according to the example and teachings of Jesus.

Thus it will be seen that the approach to the curriculum of the church school must be many-sided and varied. Whatever is of greatest value in helping pupils in learning to live the Christian life has a place therein.

"World Brotherhood in Action"
The curriculum includes not only study and recitation, but also, and primarily, actual experience in Christian living.

The Superintendent and the Curriculum

It may in fairness be said that the superintendent has only an indirect relation to the curriculum. It is the teachers and department leaders who have the direct contacts with the pupils. Let us bear in mind, however, that the superintendent is also a supervisor, that he must be vitally concerned in what pupils are learning because this represents the product for which the school exists. Unless the most fruitful activities are being carried out, the desired product in Christian character will not be forthcoming. It would seem then that the superintendent must be definitely aware of and concerned in what is going on in every class and every department.

The superintendent must help his teachers understand how character changes in pupils are brought about. He must lead them to see the significance of the activities of the school, and to test their effectiveness in pupil conduct. To the majority of teachers their work means little more than getting the pupils to give intelligent answers to questions based on the text. To all too many it means nothing more than keeping the pupils interested for the period of the class session, no matter on what. Unless these teachers can be led to see a vital relation between the work they are doing and the life interests and needs of their pupils, nothing but very meager results may be expected.

The superintendent must make sure that the curriculum provides a varied experience. It is so easy to follow a stereotyped pro-

gram that constant vigilance must be practiced to make sure that the curriculum of religious education adequately represents the needs of life. Here is a superintendent who feels that temperance education has been too much neglected in recent years. As a consequence a great area of life experience is being untouched by religious education. He is casting about for program material which may be used in building departmental worship programs around this theme. Here is another superintendent who feels that the casual reference to missions in the regular course of lessons is not sufficient to give the pupils in his church school a broad concept of the meaning of world friendship. He organizes an extensive program of missionary education which brings a vital missionary emphasis not only into the worship programs and class discussions, but also into the whole church life for a period of weeks. Here is a third superintendent who feels that the social contacts of pupils with one another and with their teachers is not sufficiently free and frequent to promote the best working together on Sunday mornings. He introduces a plan whereby the leaders in every department are encouraged to arrange for Christmas parties during the holiday season. Here is a fourth superintendent who feels the need of wholesome contacts between his pupils and persons of other races. He arranges for a special Sunday on which his school entertains visitors from a colored Sunday school in a near-by city, with an opportunity for the visitors to contribute to the program. These illustrations show how supervision may give fruitful emphases to the curriculum.

The superintendent must so organize the curriculum of his church school that the varied experiences form one unified whole in the lives of the pupils. In a modern church program it is so easy to have independent programs, often so unrelated as to result in much duplication of effort and division of energy. In building his curriculum the superintendent must take account of the various educative influences and facilities supplied by his church and utilize all to the largest possible extent. For example, the intermediate boys may be members of a church troup of Boy Scouts. The curriculum of the church school should take definite account of the experience these boys are having in their through-the-week activities. Again, pupils attending the church service of worship are having a certain type of experience which should not be ignored by those who are responsible for worship in the church school.

What we have said concerning the relation of the superintendent to the curriculum indicates on the one hand that the curriculum is broader than the work which is done in individual classes, and on the other hand, that the supervision of curriculum activities touches not only what teachers are doing in classes, but also what is being done by leaders of worship and leaders of recreational and other activities. The question is sometimes asked, "In a completely departmentalized school what is there left for the general superintendent to do?" The assumption back of this question is that the superintendent's chief work is that of leading the program of worship. A much more important task is that of seeing to it that every department has a satisfactory program of worship.

Lesson Materials

In the above discussion we have looked at the curriculum from the standpoint of activities in which pupils engage and the resulting influence of such experience on character. In the minds of many people a curriculum is a set of lesson materials. In the older use of the term it is true that curriculum did mean lesson materials, but the broader meaning is now generally assumed. In any case, however, an effective curriculum will include materials for both pupil and teacher to be used in carrying forward the desirable activities.

When we take a look at the matter of teaching materials we may again recognize a wider and a narrower use of this term. In the wider sense teaching materials include not only the particular quarterly or text book in use, but also hymn books, pictures, Bible, reference library books, magazines, et cetera. In the narrower sense, teaching materials include the lesson books or quarterlies which form a part of a system of lessons which may be in use in the school. For the remainder of this discussion we shall think of teaching materials in this narrower sense.

Most church school workers are familiar with certain systems of lessons which have been produced by denominational publishing houses. Most of the superintendents who will read this article will be workers in schools using one such system, or perhaps parts of several systems. Looking at lesson materials from this standpoint we may distinguish four general classes.

1. *Improved Uniform Lessons.* The first product of the International Lesson Committee was in the form of uniform lessons, and the Committee is still continuing to furnish outlines for such uniform lessons in deference to a demand from the field for such materials, particularly for adult Bible classes. In no case would the present writer recommend the use of uniform lessons throughout the school.

2. *Group Graded Lessons.* These lessons strike a halfway mark between uniform lessons and closely graded lessons. They are graded by age groups or departments. Thus, all primary pupils would be using the same lesson, all junior pupils the same lesson, and so on for each of the departments. The outlines for the group graded lessons are produced by a sub-committee of the Educational Commission of the International Council (formerly the International Lesson Committee) and are published by most of the denominations. The lessons are issued in inexpensive quarterly form and dated for each Sunday.

3. *Closely Graded Lessons.* Materials under this general classification provide a different course for each year in the church school. In the early beginnings of this type of material the International Lesson Committee outlined a system of closely graded lessons, and these when published by the several denominations bore the name "The International Graded Series." More recently the production of closely graded lessons has been taken over by the denominations either working individually or in groups. There is no longer a so-called International Graded Series. Several series of graded lessons are now available. In addition to the closely graded lessons published by denominational houses there are also several systems published by independent publishers.

4. *Independent Materials.* Under this classification we include the increasing number of courses which are appearing at various age levels but which are not built into systems for the entire church school. Both denominational publishers and independent publishers have issued materials of this sort. Some of the more advanced materials according to the newer curriculum theories are to be found in this classification.

(Continued on page 42)

The Woman's Part in the Missionary Program

By Mrs. E. H. Silverthorn*

FROM the very early days of the Church in America women have been making missionary history. As early as 1778 women's local home mission societies e recorded. Those were pioneer days. The women of assachusetts spoke of Maine, New Hampshire, and Veront as "the remote parts of our country" while the New ampshire women bravely caring for their own, undertook so to minister to the "uttermost parts of New York, ennsylvania and Ohio."

The brethren of the New Hampshire church spoke of heir female friends in Zion" and commended their work the quaint phraseology of the day: "though in such a cred enterprise we would not make an appeal to vanity, t for the encouragement of our female friends we would y that in no state of our country has there probably been much contributed by females for the propagation of the spel, according to their members and their means as by e females of New Hampshire."

Although organized women's work on distinctly foreign issionary lines began with the period of the Civil War, was preceded by many local undertakings. Many Female ent Societies with Societies and Female Praying Associaons were in existence through New England. They had ttle money to give, partly because the country was poor, t more because women were not earning nor controlling oney at that time, But *time* they gave generously, as well loyalty and prayer and such scant penny-crumbs as they uld scrape together by many self-denials.

The pioneer organization for foreign missions among omen was "The Boston Female Society for Missionary urposes," established in 1800.

After half a century of local efforts, during which a new eneration trained by their missionary mothers to pray and ve had come upon the scene, there began an organized mpaign for "oppressed womanhood and childhood in on-Christian lands." These women saw the need and adantage of cooperation in their work and put the power of eir executive ability into forming national organizations. he first woman's board for foreign missions organized was e Congregational in 1868. This was antedated by the Vomen's Union Missionary Society which came into being 1861 with Mrs. Doremus as organizer and president. he development of other women's denominational boards llowed rapidly. Women's home mission boards were rganized about this same time, the first being the Woman's oard of the Christian Church, 1874. The first home ission efforts were for the pioneer churches and clergy. his broadened gradually as the country and need deeloped into work for the exceptional or under-privileged roups throughout the United States.

This development of national organizations was not without opposition as one divine in an editorial gloomily observed: "Some of the most thoughtful minds are beginning to ask, what is to become of this women's movement in the Church?" and then taking heart of grace continued, "Let them alone . . . all through our history like movements have started. Do not oppose them and it will die." His gracious hopes were not to be realized. The women continued their agitation, aided and abetted by the missionaries who knew the terrible need on the field and by the broader-minded brethren at home who had not imbibed that fear of what the women might do if left to themselves, which concerned one of the early pastors. He always attended the women's missionary meetings because, he said, "You never could tell what those women might take to praying for if left alone." Perhaps the most distinctive contribution of the women's missionary societies to missionary administration has been their demonstration of the power of small offerings frequently collected from large numbers of contributors. They asked for two cents a week, asked it from door to door; devised mite-boxes; formed small local circles; held frequent meetings; practiced much self-denial; and astonished the world with their success.

They developed, too, a very highly specialized subdivided, yet exceedingly simple organization, by which they could reach from headquarters to the remotest auxiliary, with appeal and information. They devised the light infantry of missionary literature. Before this, missionary literature had been of the solid type of the annual reports of the general boards, of anniversary sermons, of missionary biography. But the women, partly because they were poor and had to think of pennies, and partly because they were appealing to women and children, began to put out leaflets—stories, poems, admirable brief summaries—that could be bought for a few cents or even given away, and with them they assaulted the missionary ignorance of the churches.

There have been three potent forces in the women's campaign for missions: self-sacrifice; organization; accumulation—by littles.

Their objective through the years has been to spread missionary information through literature, monthly program meetings, missionary magazines, mission study classes, addresses by furloughed missionaries; to create personal interest in the needs of women and little children; to open up the resources of God through prayer; to secure gifts of money and life; to bring blessings and the fuller life in Christ to women and children in America and around the world.

We are learning today that people can best be interested and enlisted by providing specific projects rather than by abstract facts. So all unconsciously the woman's program through the years was ahead of the present thinking in education for in developing the program of missions among the local groups, the boards projected it through these concrete

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things which needed to be done. There were schools from kindergartens to colleges to build and man; hospitals to erect and staff, and these in definite places to meet definite needs. Calls came from unmarried and married women to carry on this work and to establish Christian homes in dark places of need around the world. These have been centers of light, of helpfulness, and of sympathy.

The educational methods have not always been of the highest type. Many times the appeals were made to the emotions or to pity; but methods of education and of giving have improved and developed as changes have come in the life, training, and ability of American women, nor have they confined their efforts for missionary education to women only but have also reached young people and children. These five million or more of organized missionary church women have given millions of dollars for home and foreign missions through the years, have built many schools and hospitals, have sent out thousands of women missionaries, and have been the salt in the local church, keeping alive and fresh the zeal for missions in many a church which otherwise would have grown selfish and self-content.

Woman's part today in the program of the local church, should be an expanding and a cooperating one. Expanding in its education program, developing worker and methods; expanding in its intelligent knowledge and Christian attitudes toward the people of the world and the needs and problems which confront Christian progress today; expanding in intelligent giving since women have control of more and more money; expanding in its grasp of world affairs, proving that "missions" is not an enterprise merely for "old ladies" but is the great sharing enterprise of the whole church.

The missionary women have a growing responsibility as they develop a missionary program that shall have the qualities just suggested to develop it cooperatively with the young people and children in the church, through the church school, vacation and weekday church schools, and with the church as a whole. With wisdom, tact, and understanding of such a challenging program, they should enlist the pastor, the men of the church, and the women not at present interested in this compelling and broadening program-sharing Christ, our most precious gift, with the world —building the Kingdom of God on earth.

What Are Your Plans for Easter?

Are you looking for a play?

The March *Journal* will contain an Easter play, and the same *Journal* will carry a beautiful Easter worship service which can be used by either the small or the large church school or the woman's society.

The International Council has on hand a very limited number of copies of the following former issues containing Easter dramatic materials which may be secured at ten cents each, *cash with order*:

February 1926	"The Living Christ," an Easter Pageant, by Grace Sloan Overton "Those Who Saw Him Living," An Easter Service, by Frances Grigsby Joplin
March 1927	"Release," A Dramatic Presentation of the Easter Message, by Edward R. and E. Ruth Bartlett
February 1929 (*reprint*)	"From Darkness to Dawn," An Easter Play, by Dorothy Clarke Wilson

Parents' Problems

By Mary Sherburne Warren

If a five-year-old, who has gone to Sunday school for six months, suddenly refuses point blank to go, what should be done about it?

—Puzzled Father

Could he have developed a fear of Sunday school? "I don't want to hear about God any more . . . I don't know why." . . . "If you don't obey God he will kill you" are remarks actually made by small children—doubtless the reflection of unfortunate remarks of adults. Whatever the difficulty the child must be reconditioned by associating the church with something he dearly loves. If a kitten, he receives an invitation to bring his pet next Sunday . . . his little friend to bring a bottle of milk to feed it. The wise teacher will build her lessons for a few Sundays about the kitten the child so loves that he, in turn, may love the church school. You and the teacher, working together, can solve this problem.

My baby, two years old, is marking the furniture. What can I do?

—Young Mother

Tack some blackboard cloth to the floor and let her mark to her heart's content . . . a zigzag mark, a kittie . . . another just like it, a doggie. It may be ordered from or through your denominational house. In the three-foot width the price is about $1.00 per yard.

How would you handle a beginner child who (in the home) repeatedly "fights" with his brother?

Mother of the Pugilist

When a child becomes jealous all sorts of meanness is stirred up, as Dr. Myers said at Point Geneva last summer. If your little son is jealous of his brother, praise his good points . . . make him understand you love him greatly. Give some duplicate toys to the children and separate places in which to keep them. From the Children's Bureau, Department of Labor, Washington, order the free bulletin, "Child Management," for the chapter on jealousy. . . . Dr. Thom: "Nothing is more disastrous than playing the merits and abilities of one child against those of another. It causes feelings of bitterness, resentment, inferiority and inadequacy." If jealousy is not the difficulty, and your child simply needs more outlet for his energies, supply him with materials for play and construction . . . indoor gym, slide, football, circus toys, cash register, concrete mixer, tool chest, large building blocks, paints and easel, modeling clay, etc. An excellent list is given in *Child Study* for December 1929, published by The Child Study Association of America, 54 West 74th St., New York City. Price, 15c.

Your questions will be answered in this column or by personal letter. Address questions to "Parents' Problems," *International Journal of Religious Education.*

A Successful Experiment in Adult Education

By David K. Barnwell*

THIS is the account of the way one church in a typical suburban community made a successful and not difficult experiment in adult education, and also anged the character of the midweek service, while re-ining old values.

A small group of regular prayer meeting attendants were ng dissatisfied with the Wednesday gathering. This is iat happened: The old "Mission School-Church Night" ea was borrowed and revised to suit modern requirements. was proposed that the Wednesday night meeting be ld fifteen minutes earlier, at seven forty-five rather than ght, and that during that fifteen-minute period a worship rvice be conducted by the pastor, from which late-comers ere barred. At five minutes past eight, the service being er, four classes convened in separate rooms, to hold until ne o'clock. One class remained with the pastor to carry the more conventional prayer meeting. Three other oups were planned:

1. Child Study and Religion
2. Missions
3. Bible History and Literature

eaders were sought for the three groups. The courses ere announced from the pulpit and by small leaflets with tached enrolment cards. It was to be a three-months xperiment. The opening night there was a church dinner, ith no obligations of enrolment—"Visitors Night." The cond Wednesday night the proposed regular schedule ent into effect.

Heretofore prayer meeting attendance had averaged rty-five persons. The enrolment for the four groups went ove one hundred and ten. The attendance upon the w church night plan did not drop below ninety only one two nights of the series. Three-fourths of the people ere on hand for the worship service, despite the earlier our. The worship services were carefully prepared by e pastor, and were undisturbed by late-comers. At e end of the period allotted for the experiment, the church oted unanimously for its continuance.

*Mr. Barnwell is Director of Religious Education in the First Baptist Church of Mt. Vernon, New York.

It is not in increased numbers, however, that the writer sees the true significance of the project. It was a valuable experiment because those who attended found their interests and needs met as never before, and responded accordingly. The effort was to have real study courses presented. This first year the lecture method was more largely used, though each class offered ample time for questions. The juvenile librarian of the city, a member of the church and a student of child problems and psychology, offered the child study course; the director of religious education, a student in a nearby seminary, gave the Bible history course; a member of the denominational mission board taught the missions class, and later was succeeded by another student from the seminary, a graduate in church history, who gave a ten weeks' course in the history of the church (not of the denomination!).

The enthusiasm with which the courses were received, for the most part, was more than rewarding. Church members were learning, questioning, and searching, and found it a relief from being "preached at." The attendance was not only larger, but was consistent. The majority took the work seriously. Reading was stimulated.

We see great possibilities in such a progam, provided it doesn't become a matter for denominational or other propaganda, and provided the work is planned on a sufficiently broad, adult scale as really to challenge the minds of the congregation. It requires effort and study on the part of the teachers, but it is greatly rewarded. We had requests for classes in theology and in special fields such as prayer, the idea of God, and others, which we were unable, at the time, to meet. One sees opportunity for excellent teacher training classes on "Church Night," with supervision on Sunday morning; a Church Night Library of late books, with a librarian ready with suggestions (again, the books must be the *best,* not propaganda, paper-covered pamphlets); and there is room for specialized groups, parents' classes, young people's study groups—an *Adult Church School;* in other words. One church knows, even in this small way, that *it can be done* and what it has done, others can do.

International Leadership Schools and Camp Conferences

Dates for 1930

Geneva Glen, Colorado
Girls' Camp—July 8–21
Adult School—August 4–16
Boys' Camp—August 19–Sept. 1

Lake Geneva, Wisconsin
Adult School—July 21–August 2
Girls' Camp—August 5–18
Boys' Camp—August 19–Sept. 1

Winnipesaukee, New Hampshire
Girls' Camp—July 21–August 4
Adult School—August 4–16
Boys' Camp—August 19–Sept. 1

Make your 1930 vacation count!

The Ministry of Literature

By Donald McKillop Solandt*

SOME time ago the question was raised among a group interested in religious education as to the influence of reading on character. From that there arose a rather direct and challenging question which may be put in this form: Have the religious educational leaders of the churches a definite program of guidance for the cultural reading of the homes within the church? The question infers that the responsibility for the suggested guidance of the reading of the home rests with the church; that the church in its work of spiritual building must direct and use character-forming agencies, especially that of literature.

It is necessary for us to note that the rapid increase of printed matter available in the form of daily papers, Sunday editions, magazines, and cheap books, and the availability of these in reading rooms, public libraries, and homes, has thrust upon this generation a necessity for the exercise of choice which years ago was not as necessary. The people today are quite bewildered as to how they should spend the time they have for reading, and so often spend it unwisely. So much so that Alfred Zimmern, in a recent book entitled *Leadership and Learning*, has said: "For reading, once the privilege of the few, seems almost in danger of becoming one of the lost arts. Men read grossly and inordinately, bringing to the printed page the same kind of indiscriminate appetite that the glutton or drunkard brings to the pleasures of the table. Ask them to describe or analyze what they have read and they will too often be unable to do so. For their object in reading is not to understand what is in the book but to escape from themselves. Reading has, in fact, in our nerve-racked and industrialized society, become for millions little more than a narcotic."

At a great gathering of newspaper men in New York a well-known editor stated that "The average man in this country has been defined by psychologists as having a fourteen-year-old mind, and the psychologists tell us that this is a superstitious, credulous, gullible mind."

Taking these remarks with appropriate "grains of salt" the question still remains unanswered. In fact the first question: Have the religious educational leaders a definite program of guidance for the cultural reading of the homes of the church? now links itself with the question: Has the church any responsibility for the reading of the home?

Here is a suggestion for any minister who wishes to have an interesting experience. Let him give an address to a group of ministers and leading laymen on "The Reading of the Home." In the course of the address let him deal with the history of the church in the encouragement of education, the modern movements in public library and university extension work, the rise of the correspondence school system, the adult education movement. Then let him go farther afield and show how in Britain, under the leadership of Premier Baldwin, Lord Grey, and the late Lord Haldane, education is being defined as an inseparable aspect of citizenship and should be universal and life-long. He might also note that Premier Baldwin turned aside in his last election campaign to tell the Congregational Union of Britain that he was "keener on the subject of the education and training of our people than on any other subject, for these are the things which will enable them to make themselves the great democracy which will carry that spirit into civilization." Then let the speaker tell of the really marvelous work of the American Library Association in giving suggestive direction for reading through their "Reading with a Purpose" pamphlets which now help the people to select their reading along some fifty different lines. Let him not forget to mention the improved quality of our great magazines and the helpfulness of our church papers in bringing high ideals into the homes. Then, after suitable quotations from enthusiastic believers in the influence of reading in the home, such as Bishop McConnell and Dr. Lynn Harold Hough, let him ask this question as a personal one of every active preacher in the group: "What plan do you follow in directing the cultural reading of the homes of your congregation?"

The answer to this question will very rarely be a direct affirmative. Practically all the ministers will see the great possibilities of influence that reading may have in the home, but it will probably be found that very few of them have taken this consciously as part of their pastoral work by trying to evaluate, from the papers, magazines, and books noticed in the homes, the mental and spiritual food of their people.

One would note here the experience of Desmond Shaw, the French nationalist who, a few years ago, visited Denmark for the purpose of trying to find out why Denmark had made such progress in developing contented and intelligent communities. In his book dealing with Denmark he says, "The farmer will often have on his table all kinds of scientific books ranging from those on agriculture to books in other languages, and very often the English Shakespeare."

Again one might note that Hugh Jones, social investigator from England, visited Denmark attempting to discover the secret of the prosperity of the country. In his book entitled *Modern Denmark* he states, "The schools have had an untold influence on the prosperity of the country, by infusing the spirit of idealism and enthusiasm. The high schools and cooperative organizations have fostered a love of national life, literature, and institutions that nothing can shake. The farmer in his comfortable cottage with his shelf of books, electric light, telephone, his productive acres, his assured future, is a figure of contentment and stability which has no equivalent in modern Europe."

Of course it can be said by way of argument that there is a different type of population found in Denmark from that with which we have to deal in the United States and in Canada, but none of these will do away with the challenge that is before the church leaders as to the use of "the ministry of literature" as a constant influence in the home of our people. Again, it may be stated that this is no

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*Associate General Manager and Book Steward, The United Church Publishing House, Canada.

What Is the Church School Trying to Do?

THIS seems like a foolish question to ask after nineteen centuries of ıurch history and a century ıd a half of Sunday school ›rk. Each generation might, ›wever, have given a somehat different answer, and ·obably today there would ₃ widely divergent definions of the basic purpose of ıristian religious education. et the methods to be used, the materials to be drawn ›on, the type of leadership employed, and the very organation of the church school itself, depend upon just what it that the whole process is driving at. Because of this ₃termining power of the real purpose in it all, the Eduıtional Commission of the International Council of Regious Education is at work upon a statement of ›jectives which will be a satisfactory basis for ₃e cooperative efforts of its many constituent ·oups.

WHERE MAIN SESSIONS WILL BE HELD

The statement as now formulated has grown ıt of research, the results of which have been ₃quently reviewed by the committees of the ommission, representing all aspects of Chrisan religious education and the many religious ›dies composing the Council. The charge that ıch committees are "high brow" and detached rom the actual process in the local church school, however ₃ell justified, is taken seriously, and a referendum is being ıade to these local church workers. The way is open for the ₃achers and officers of every Sunday school in the country › participate in this referendum. A booklet, *Program Sug₃estions for Workers' Conferences,* free to all who will romise to use it, provides the means for any such local roup to voice its convictions regarding these objectives. ılthough these studies were designed for the winter months, ıany responses were in before Christmas from groups lready at work. The careful manner in which these reponses are made out indicates that a fine democratic proedure is now under way in determining these objectives.

DR. WEIGLE

Local groups, close to the real task, will make a wholeome contribution to this clarifying of aims. It is highly esirable, however, that large numbers of representative local workers shall also have the privilege which comes frequently to professional leaders of group thinking on a wide scale under the inspiration of the finest religious leadership of our day. It is for this reason that the whole process of study on the purposes or aims of Christian religious education will culminate in a great assembly next summer in which the results will be gathered up, evaluated, and made available as a basis for definite program building.

DR. SOARES

"What is it that makes religious education *religious?* What is it that makes Christian religious education *Christian?* What place should ideas of God, and acquaintance with Jesus Christ have in our church school work? What view of the universe, what philosophy of life should we be striving to develop in our church schools?" Would it not be a rare privilege to hear these weighty questions discussed by such a man as Dr. Luther A. Weigle?

"What may Christian religious education do toward developing a Christian social order? Is Jesus' dream of the Kingdom of God to remain always but a dream? Or have we in an adequate church school program the very means by which our present sordid materialism may be transformed into that ideal?" The man who has transformed the patterns of thought in religious education by his *Social Theory of Religious Education,* and again more recently by his *What Is Christian Education?* obviously has a decisive message on such questions. Dr. George A. Coe will discuss "Building a Christian Social Order through Religious Education."

"What is the relationship between Christian religious education and character development? Is character education enough? Can religious education assure us of a character product?" These questions will be dealt with by equally able speakers.

"But what place has the rich religious heritage of the past in all this process? Have we outgrown the experiences of our ancestors or do they still have guiding value? What place will the Bible have in our curriculum?" Dr. Theodore G. Soares, of the University of Chicago, will deal with these trying questions in a candid and constructive manner. His book, *Religious Education,* has profoundly affected thinking in this field during the last two years.

Weigle, Coe, and Soares—these are typical of the educators on the program. What a stimulus to thinking and constructive discussion they will be! Equally prominent ministers will discuss other vital themes. But this gathering is not merely for the purpose of hearing addresses. Opportunity for questions will be given after some of the addresses. Better still, the full forenoons following the general sessions of the day before will be given to study groups and conferences in which the give and take of group thinking will be encouraged and stimulated under competent leaders. Out of such a process, backed

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DR. COE

The Journal in Other Lands

China

RECENTLY a subscription to the *Journal* was entered for Mr. Arthur O. Rinden, a missionary under the American Board in Foochow, China. A letter from him contains so many items of interest that we are quoting a few pages in order to share them with *Journal* readers.

"The September issue of the *International Journal* has arrived and I have read nearly everything in it already. I want you to know that I certainly appreciate it.

"Perhaps you would like to know whether I will have any real use for the *Journal*. Last year when I came up to Ing Tai I found that there was not a Sunday school in the whole district, which is about the size of the state of Connecticut, and except in one church there never has been a Sunday school. Last year I organized a Sunday school here and we had an average attendance of well over one hundred with practically no absences. We could have easily had more but felt that we could not do justice to a larger number because our big problem was lack of teachers. We had a weekly teacher's meeting of over an hour where I tried to give a little idea of how the work should be done. This fall we are organized again and under much better conditions. However, I am afraid that you would gasp if you knew some of the conditions that exist even now. As the very apt Chinese proverb says, we must "Slowly, slowly change." I have just ordered some of Weigle's *The Pupil and the Teacher* that has been translated into Chinese and am hoping to accomplish something by its use with the teachers here this year. Well, I guess you can see that the *Journal* will be put to good use for not only I but the whole staff will read it because it is the only religious education magazine that any of us take.

"On my last tour I was more encouraged than I have been at any time since I have been in China. The past three years have been pretty hard ones for the church. The reaction has now set in. Everywhere I went the people were glad to hear about Jesus and the way he taught. This was not the case even a year ago. The National Christian Council of China is launching a five-year advancement movement in January and I do believe it will be a success for the time certainly is the right one.

"As I travel about, I always carry a stock of pictures for the homes because the bare mud walls need a few pictures to light them up a bit. As they are always Bible pictures with explanation at the side, they are a real evangelistic agency. On my last trip I took some of Hunt's "Light of the World," "The Good Samaritan," and some Chinese scrolls with appropriate Bible verses at the side, and to my surprise they were all sold before I had half completed my tour—and they were not very cheap either. Both Christians and non-Christians bought them.

"Another thing that I do which would interest you is the use of stereopticon pictures. These are a great attraction everywhere and a very useful accessory to our work. Always there is a crowd about consisting of all ages from babes to grandfathers. I use pictures of parables, the life of Christ, etc., but also I like to use some purely entertaining and educational ones. I find that these pictures do a lot to build up good will and understanding for the church and for foreigners in general."

New Zealand

SELDOM has the Board of Editors received such an interesting reply to a letter presenting the *Journal* to our readers as the following one recently received from Miss Bessie Macfie of Dunedin, New Zealand.

"All our eighteen subscribers are students of the Otago School of Religious Education and represent voluntary workers from several churches in Dunedin and suburbs. Our school has some forty students and is the only school of its kind not only in New Zealand but in Australia—a small beginning that we know is destined to increase.

"Religious education, as you know it, is practically non-existent in our small Islands, yet we feel all around the beginnings of a new day.

"Among our students and subscribers are members of our Presbyterian Women's Missionary Training Institute who, when their course is completed, will occupy very responsible positions both in New Zealand and abroad.

"During the first week in September a Dominion Conference is to be held at Christ Church when the whole question of religious education will be discussed, and we hope a big forward move made by all churches interested. We wish we could have had outside help, as the questions are so vital: Education and Religion; Survey of New Zealand; The Child; The Home; The Church; The State; Community Organizations; General and Constructive.

"We all look forward to the *Journal* and all agree it is a great help and inspiration to us in our work. The most helpful articles are the 'Worship Services' though we each find something helpful in the other articles. We are all seekers for a better way of doing our work and would appreciate all the help your pages can give us on 'camps and conferences,' 'weekday activities,' 'club work,' 'projects,' 'leadership,' and 'weekday schools of religion'—a very big order, is it not?

"In New Zealand we do not have camps for leadership training although some of us feel that these must come. Once a year there are several denominational big summer conferences lasting about a week, of Sunday school teachers and Bible class leaders and members ranging in age from fifteen or sixteen to mature people.

"We have a six weeks' public school vacation, and we should be glad if you could tell us about the daily vacation Bible schools.

"Two of our members are in charge of the religious education column in our Saturday morning and evening daily newspapers and the *Journal* has had quite a number of articles that would help us in our work of educating readers and trying to form a forward looking policy of religious education. The morning daily has a circulation of about twenty thousand and goes into all parts of the country, both in the North and the South Islands, and the same could be said of the evening paper although its circulation is probably slightly less. This, of course, is voluntary work, but we realize what a great thing it is to have this column in the daily press, and the compilers are anxious to make it as effective as possible. Perhaps you will permit us to reprint, if suitable acknowledgement of the source is made?"

The Singing Potter*

By DOROTHY MCCONNELL

T is a funny town—the town of Chihua. You go up and up and up the mountains, your car skidding around the corners, until ur heart stands in your mouth. The sides the road drop down and down and down til you go dizzy at the sight. But all at ce you round a curve and there you are in flat little plain with a village scattered ound a square and the old Church of Our vior with the paint peeling off the walls. iat is Chihua. There aren't many people o live in Chihua. The houses are very all and look as if they have stood a long, ng time; but the sky is blue above the wn and at night a breeze comes across the ountains sweet and pure and cool. But that not the reason Chihua is famous. And ihua is famous.

"Aaah, ooh, aaah, oooh." The song doesn't ean anything much, not in words, but that the song that has made Chihua famous. r Chihua is the village of the singing pot- r. And when you hear the song you must rry to your door or across the square or t from the blue coolness of the Church of ur Savior to the corner where the potter ands.

"Pots and gourds, jugs and gourds and wls," so he cries.

There they are on the little push wagon. ttle brown pots like tiny bake bean pots, own bowls the size for rice and chicken, urds all of red clay for thirsty men to ink from, cups and plates all made of the arm earth. They hang from hooks, they and jostling each other in rows like so any comfortable little old men, they are led up on top of one another.

In the West Indies many, many people—oh early all the people—bake and cook and stew d eat and cool their water in earthen ware. h, but the singing potter's ware is different. all the islands there is no one who makes ch beautiful pottery. Now the drinking gs for instance—some of them are made the shape of roosters and some of them are ade in the shape of ships. All of them e decorated and polished and all of them are fferent. The little bowls are so round and nooth that you feel you just must put ur hands around them—your two hands pped—to feel their smoothness and their auty.

Now it so happened one day that a man me to Chihua who was rich and big and ove a motor car, and he knew beautiful ings when he saw them.

"Aaaah, ooooh," sang the singing potter, rolling his push cart down the road, "aaah, ooooh."

"How much?" called a woman, stopping the little man and shifting her baby on her hip.

"Five cents—nice bowl. Keep rice and beans for whole family. And you can—," here the potter lowered his voice so it was deep and growly like the organ in the Church of Our Savior on fête days—"you can *look* at it when you're not using it."

"He," cried the woman, "that is a great sum.

"But not for a singing potter's bowl. Happiness goes—"

"Say four cents."

"—with it. Joy comes—"

"Wait," cried the big, rich man getting out of his car. "Wait," he cried, "I'll offer fifty cents for that bowl."

Now in all the history of Chihua no one had ever done such a thing as this. But the potter stood firm.

"Five cents," he said, looking at the woman.

"Here," she replied, slipping the coin in the potter's hand.

"A dollar," shouted the big rich man.

"Ah, señor, it is sold."

"How much will you take for the rest of the pottery?" asked the man.

By this time news had leaked out that there was a stranger in the square. You never saw so many people in Chihua in your life as came hurrying. There was Juan in his blue over-alls and Maria and Pedro the twins with nothing on at all, and the fat lady who sold the China oranges and even the father from the church, besides many, many others.

"Aaaah, ooooh," cried the singing potter, for he thought he would sell to all those people.

"Come! Come!" cried the big, rich man impatiently, "I will buy all your pottery—then I should like to talk with you."

"Ah, señor," replied the little potter, "that is no way to do business. I cannot sell all my wares to one man. Then I would not have anything for other people. Then I would be called not the singing potter, but bad business potter. See?"

"But if you get the money, what difference does that make?"

"Tch, tch!" came from the crowd, "it is quite evident this man is a little touched," and they nodded at each other.

"Tch! tch!" thought the rich man, "it is quite evident that this potter is not quite bright," and he tried another tack.

"Listen, my friend," said the rich man, "do you know that you are an artist?"

The crowd looked dumbly at the rich man.

"Do you know what an artist is?"

"Si, señor, an artist paints pictures."

"An artist is a man who makes beautiful things," explained the big, rich man. "You make beautiful things. Listen, my friend, you come to my factory in my town and I will pay you much, much money to make bowls and jugs and pots like these."

"But then—," objected the potter, "what would the people of Chihua do for their pots and bowls and jugs?"

"Si, si, señor," murmured the crowd, "what would we in Chihua do?"

"They could find another potter," suggested the big, rich man.

"There is no other potter," said the singing one proudly, "I am the only potter of Chihua. No bowls last as long as mine. I make them from the red earth and bake them in the warm sun and they bring joy to the people of Chihua."

"Si, si," said the crowd.

"But you would be famous if you worked for me. And you would be rich."

"No, señor," and the potter shook his head and looked troubled, "I don't know about that. It sounds very strange to me. I make my ware for Chihua." And he shrugged his shoulders politely. "Aaah, ooh," he cried, "jugs and bowls and pots and gourds," and the people of Chihua began to buy as they never had bought before, but all the rich man could buy was one bowl as brown as a gnome and as full of the spirit of the mountain.

"Good day, señor," said the potter, now that the cart was empty.

"Then you will not listen to me?"

"I do not understand you," said the little potter.

"Ah, these stupid natives!" said the big, rich man to himself, "they will not do what is for their own good."

"Ah, these crazy white men," said the singing potter to himself, as he trundled his cart down the road, "they think money everything."

"Aaah, oooh," came the sound of the singing potter's voice from the road beyond Chihua.

"Honk! honk!" went the big, rich man's motor horn.

And Chihua is still famous for its singing potter, and the jugs still bring beauty and happiness to all the people of Chihua. And that is all there is of this story.

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*From an unpublished course on the Caribean Islands for junior boys and girls. To be ublished in May 1930. To be copyrighted G. Q. LeSourd for The Missionary Educaon Movement of United States and Canada nd is used here by permission.

The course by Dorothy McConnell and argaret Forsythe from which this story is ken will approach the study of the West ndies from the standpoint of some of the reat social questions of our day.

There will be illustrations in the form of ther short stories based on life in the West ndies with suggestions and guidance for full scussion. Among the questions to be conidered are: Christian duty towards a govrned people: appreciation of government by e people themselves, or self determination people themselves; superiority of one race wards another; the Christian attitude toard force: appreciation of different points view in economic questions; Christian obliations; kindly feeling toward all people reardless of color.

The story given here is to be used in conction with the discussion of "different points view in economic questions."

Easter Services

"The Half of My Goods" is the name of the Easter religious drama by Ralph P. Claggett which will appear in the March issue of the *Journal*. The play has seven characters and will require approximately one hour for producing.

A dramatic service of worship by Nancy Longenecker will also be available for the Easter time.

"Those Absurd Missionaries"

*A One-Act Play from a Short Story by Harrison Collins**

By Iona M. R. Logie†

Characters

Cyrus Scott	John Baker
Mrs. Scott	Miss Merrill
Tom Todd	Miss Van Broch
Mrs. Cummings	Ping
Clara Cummings	Ship's Doctor
Frank Hendricks	Japanese Officer

Scène: Deck of a transpacific liner waiting in Yokohama Harbor.

Time: The present.

Todd, *balanced on a deck chair, is addressing the small circle about him and gesticulating with a square box.* Mr. *and* Mrs. Scott *are at one side, standing near deck chairs in which* Miss Merrill *and* Miss Van Broch *lounge, contemptuously bored. Nearest to* Todd *are* Mrs. Cummings *and the child* Clara. Baker *and* Hendricks *are standing apart, obviously impatient at* Todd's *condescending good humor.*

Todd: And now, ladies and gentlemen, after those interesting deck sports we had last night, it is my great privilege and pleasure—

Clara (*whispering loud, pointing to the Scotts*): Mother, aren't they *funny!*

Mrs. Cummings: Sssshhhhhhhhhh. Oh, Mr. Todd, don't mind my little Clara.

Todd (*mollified*): —it is my extreme privilege and pleasure to award one more prize. Let me consult my program.

Clara: But mother, *aren't* they funny!

Mrs Cummings: (*quietly, while* Todd *fumbles with a long paper*): Hush. You saw them, child, when we came aboard, before you were sick. They're missionaries, China missionaries.

Todd: Let me see . . . . the egg race, oh yes, the egg race. Mr. Scott, I have the honor of presenting you with a proper reward for your valor in the egg race. You, Mr. Scott, *you* won the race. Your love of races is well known. Indeed, it may be said of you, as a missionary, that your love of the human race is your long suit! (*In ensuing laughter,* Hendricks *and* Baker *draw the* Scotts *away, right.*)

Scott (*accepting package with humorous grace*): Thank you, thank you, Mr. Todd.

Mrs. Cummings: Come, Clara, you must lie down again. The stewardess will stay with you. Hurry, hurry, child!

Todd (*no longer master of situation*): Wait a minute, Gladys . . . . C'mon, let's . . . . (*growling as they go off*) Ha! this is a dead bunch . . . . has been, since Frisco. Huh! Psalm-singing missionaries.

Clara (*offstage, now*): Yes, and aren't they *funny!*

Miss Van Broch: Oh, Mr. Baker, do come and talk to us. Didn't you think Mr. Todd was frightfully funny?

Baker (*coldly*): *Frightfully,* yes.

Hendricks (*to help his friend*): Mr. Scott, weren't you going to show us some pictures of your hospital in Japan?

Scott: Gladly, if you'd be interested.

Mrs. Scott: Perhaps the girls would like to see them, too?

Miss Merrill: Oh, no . . . . thank you. We still have some packing to do. (*The two girls retire hastily, returning as soon as the others have gone.*)

Miss Van Broch: It's all right . . . . they've gone. (*They settle into chairs.*)

Miss Merrill: Poor woman—she actually thought she'd get us to look at her photo exhibit. "Those absurd missionaries"! What a scream! Well, she wouldn't be so bad if she'd wear decent clothes.

Miss Van Broch: The other missionaries do.

Miss Merrill: My dear, did you see the hat she wore, coming aboard?

Miss Van Broch: I did. Queen Victoria wouldn't have been seen in it.

Miss Merrill: Oh, I'm so weary with packing, and so bored with these people.

Miss Van Broch: Let's find that Baker fellow, and try to get him talking.

Miss Merrill: Try again? He's hopeless. He's positively married to Hendricks, that young missionary. Goodness knows why. Baker doesn't sell religion: he deals in silks.

Miss Van Broch: But Hendricks, I suppose, is what you'd call a man's man. They say he played center on the Dartmouth team. Come on, May. You get him talking football, and I'll draw out Baker on . . . . silkworms!

Miss Merrill: Oh, all right. But believe me, the only man I want to listen to is the one who yells "All ashore."

Miss Van Broch (*observing* Clara *dropping drowsily into a deck chair*): My dear, have you heard any more about that child's mother?

Miss Merrill (*quietly*): Only that she still throws her money around, and wastes a lot of time on Tom Todd.

Miss Van Broch: She ran all over Honolulu with him. And left that sick child in the hotel, alone. (*Exeunt.*)

(*As* Clara *dozes fitfully, the* Scotts *return with* Hendricks, *and* Baker, *all absorbed in photographs.* Scott *carries the "prize package."*)

Hendricks: Why, these wards look as clean and comfortable as any I've ever seen in America. They're fine!

Baker: What takes me is the happy grin on the patients' faces. Are these boys all Japanese?

Mrs. Scott: Yes. Oh, I want you to see this lad, at the end, in Frank's picture. (Baker *looks over* Hendricks' *shoulder.*) He's a waif who lost his parents in one of the earthquakes—or at least he's never found them since. And he wandered hundreds of miles to our province, working a little in the fields, and begging food wherever he could.

Scott: It was the Doctor who found him outside the hospital, and took the youngster in, to build him up.

Hendricks: You certainly have done a good job!

Mrs. Scott: Yes, doesn't he look strong and happy? He just begged to stay at the mission, and there you see him helping the gardener around the chapel.

Scott (*observing* Clara): Oh, mother . . . . here's the little girl. Where did I leave that box? . . . . Oh, there.

Mrs. Scott: Are you feeling better, dear?

Clara: Not very much. I couldn't sleep down in that hot room . . . . Will you . . . . I mean . . . . will you excuse me please . . . . I was mean to you before when I said so loud that you were—

Mrs. Scott: Oh, my child, never mind. We've brought you something you like. It was a prize, and we want you to have it in place of the one you dropped off the gangplank when you came back from Honolulu. Remember?

Clara: Oh, a cocoanut! (*As* Mrs. Scott *produces it*) Such a nice big one, all for me. Isn't it lovely? I . . . . guess, I guess I'll have to hide it. Mama says we have too much stuff already.

Mrs. Cummings (*offstage*): Clara, Clara! Where are you?

Clara: Oh dear! I'm coming, mother . . . Now I'll have to go back to bed.

Scott: We'll take you to your stateroom, dear

Clara: I don't feel so very well right now but thank you, thank you very much for the cocoanut.

Mrs. Cummings (*approaching, offstage*): Clara, how many times have I told you to keep away from those missionary people! . . . . Oh, here you are. (*Appearing, left, she snatches the child from* Mrs. Scott *and retreats with contemptuous haste. Peering anxiously after the unhappy child, the* Scotts *excuse themselves and follow.*)

Baker: Did you hear her say "Those missionary people!" What a woman!

Hendricks: Yes. But what a woman Mary Scott is!

Baker: Hendricks, after all this . . . . now you and I are pretty good pals, aren't we?

Hendricks: Ever since the first day out . . . when you beat me at deck tennis!

Baker: Well, there's something I've wanted to ask you all this time.

Hendricks: Go to it—we're likely to be a good while in quarantine.

Baker: This is something rather personal, though. I'm asking you because you're a b o r n-i n-J a p a n-son-of-missionaries. You don't have to answer me if you'd rather not It's this . . . . Why is a missionary so—

Hendricks: Wait a moment, Baker. I know the question you're coming to. Let me ask it for you: *Why is a missionary so funny?*

Baker: Mumm . . . . Well?

Hendricks: I guess, like other amusing things, we're funny because we're *funny.* And as a matter of fact, was there ever anything more audacious, to an outsider, at least, than our attempt to carry light to civilizations that were old—

Baker: Yes, old before ours was born.

Hendricks: —Or was there ever anything more preposterous, on the face of it, than our attempt to convert the heathen abroad while our own heathen at home are still in the seats of the mighty! . . . . On the other hand, business people in our fields laugh at us partly because of our so-called unbusiness-like methods—

Baker: And *wouldn't* it be a farce if missionaries used the extortionate methods of "big business"!

Hendricks: A man like you can see that at once. But their chief cause for dislike, Baker, is that their methods and ideals are so incompatible with ours. We offer the brotherhood of man through Christ.

Baker: And we—I'm a part of it, Hendricks! —*we* force the exploitation of man, through Greed . . . . And at the same time, take advantage of the atmosphere of good will which you create.

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†New York City.

NDRICKS: Now sentimentalists, Baker—hey oppose us by saying that we make the atives all the more meek under exploitaon in industry, forgetting meanwhile that ur presence as missionaries softens the nevitable, and makes these abuses take a nilder form than they otherwise would.

KER: I can see that.

NDRICKS (*with strong conviction*): Artists corn us because they think we hate the eautiful; whereas I have yet to hear of nything really beautiful that a missionary as destroyed!

KER: And writers?

NDRICKS: (*rising, with increasing heat*): Writers, when they condescend to visit our elds, are content for the most part to gain neir opinions in port cities, from "chairwarmers" in hotel lobbies. (*As* BAKER *tirs uncomfortably*) Not that I defend our aults for an instant . . . . our blunders, ur inefficiencies, our mannerisms. And, f course, like all idealistic movements, ours has its weak sisters and brothers. I lo not defend them. But the movement tself, and not to be abstract, the average ndividual missionary, has high aims and s fundamentally sound.

KER: Like the Scotts?

NDRICKS: Like the Scotts. They're the salt of the earth!

KER: But—

NDRICKS: No buts! Big business . . . . he struggle for markets and the resulting nechanization of peoples—that is what will ruin the East, if not the whole world—not he missionaries. We are trying at least to save the pieces. If writers and artists could see this, if they had their wits about them—and the courage—they'd laugh at *you* people, not us!

KER: Why . . . . why I'm only the representative of a comparatively innocent silk firm. Our only ambition is stable quotations and strict inspection of the product!

NDRICKS: But you are the enemy, my lad. Big business! You! Now, Baker, now that's out of my system. Come on, let's inquire if there's any hope of seeing Yokohama today.

NG (*deck-boy, running after them*): Please, gen'lemen, you see Mis' Scott or Mista Scott, mission man?

NDRICKS: No, Ping. You want them?

NG: Must tell old lady and gen'leman Mis' Cummings send back this cocoanut. (*To* SCOTTS, *as they enter, left.*) Please . . . Mis' Cummings say . . .

KER: Ping . . . . Ping, don't tell them . . . .

NG: What say, Mista Baker? No understand. (*To* SCOTTS) Please, Mis' Cummings say take back cocoanut. Baby no can have.

RS. SCOTT: Cyrus . . . . the poor child did so want it.

OTT: Yes, never mind, mother . . . . Take it away, Ping. You keep it for yourself. (*Exit* PING)

(*Offstage, confused talk, sobbing. Enter* MRS. CUMMINGS, *weeping hysterically.* TODD, MISS MERRILL, MISS VAN BROCH, *and* SHIP'S DOCTOR *all trying to quiet her.*)

DD: Why, what's the matter?

ISS MERRILL: Do tell us, Mrs. Cummings, what's wrong?

RS. CUMMINGS: Clara . . . . oh, my baby . . . . Clara's got appendicitis.

DD: Can't they operate?

RS. CUMMINGS: No . . . . no . . . . Oh, my baby!

RS. SCOTT: Isn't there anything we can do?

RS. CUMMINGS: No, there's not. Like as not, Clara'd be all right now if you had left her alone. Prob'ly you or the old man there slipped her something . . . . Ohhhhh . . . . missionaries . . . . I tell you I hate missionaries! *I hate them, hate them!*

(BAKER *moves swiftly to the* SCOTTS, *who are bowed but unshrinking.*)

HENDRICKS: Doctor—

DOCTOR: It isn't appendicitis. Children of that age seldom have appendicitis. It's an acute obstruction developing from intestinal catarrh. I tried to tell that woman so, but she wouldn't listen.

MISS VAN BROCH: Doctor, why can't you operate?

DOCTOR: *Can't* is not the word. The question is one of advisability. While the ship has an operating-room for use in emergencies, it is much better for a serious case like this to be treated ashore; especially when you consider the commotion around a vessel loading and unloading in port. Besides, this little girl disembarks at Yokohama, and we go on.

SCOTT: But Doctor, is there time *to wait?*

DOCTOR: With the camphor injections and other measures I've used, I give her three hours before an operation will be absolutely necessary.

MRS. CUMMINGS: Ohhhhhhhh . . . . what shall I do? (*She is led away by the two young women.* TODD *follows.*)

VOICE (*offstage*): This way, sir. . . . You'll find them.

(*Enter smart young* JAPANESE OFFICER, *right.*)

OFFICER: Are the Rev. and Mrs. Cyrus Scott of Kyushu here? (HENDRICKS *leads them forth. The officer bows and presents a letter.*) His Excellency the Governor, learning of your probable return by this steamer, has sent me to bid you hearty welcome, and to place his launch at your service. His only regret is that urgent business prevents his coming to care for you himself.

MRS. SCOTT: Oh, Cyrus. it's Saburo San. He's Governor now! (*While her husband reads the letter, she stands in joyful amazement; then, with radiant face, comes to a decision.*) Cyrus, come, please. We shall be able to . . . . Oh please come . . . . Shake hands with your friends here, I'll see them afterwards. (*Exit*)

SCOTT: Well, I don't know what Mary has in her mind . . . . but I know *Mary* . . . . Goodbye, Doctor . . . . Goodbye, John Baker . . . . Goodbye, Frank!

BAKER (*seizing* HENDRICKS *by the arm*): Now tell us! WHO *ARE* THEY?

HENDRICKS: I told you. The Salt of the Earth.

TODD: But this reception?

HENDRICKS: Oh, that? I'm surprised they didn't turn out the troops. They are the Scotts, men, the Scotts of Kyushu.

DOCTOR: What have they done?

HENDRICKS (*with growing excitement*): Forty years ago they went into a village in the center of the southern island, a wilderness then. They built a church first, and in time a hospital . . . .

DOCTOR: As many others have—

HENDRICKS: And a school, too . . . . Yes, Doctor, these things are external. Many others have done the same. But their special gift was a supreme gift for friendship. Every one they touched, they touched personally. They knew no such word as converts—only friends and in time, as the seed sprouted, brethren in Christ. Somehow, something of their own lofty soul has entered into those they reached; and now, in high places and low their influence is living in many parts of the Japanese Empire.

BAKER: And this Governor?

HENDRICKS: Yes, the Governor of Kanagawa Prefecture is not merely their old pupil, but also their present loving boy.

DOCTOR: And how would you say they put it over?

HENDRICKS: With absolute devotion to their people and their work. No sacrifice has been too great for them, no obstacle too difficult. They look poor, and they are poor. If only the Board allowed it, they would be travelling third class. Besides daily essentials, they give away everything, themselves and their possessions included.

DOCTOR: You're right in saying they give away everything. Within three years at the most, Mrs. Scott will give her *life.*

HENDRICKS: So you've found that out, Doctor . . . . Yes, her daughter begged her to stay at home this time. But Mrs. Scott felt that her place was with her husband, and that the place for both of them was like that of a good soldier, facing the enemy in the field of battle.

BAKER: Then she knows that this ship is her last contact with home, with America?

HENDRICKS: Yes. (*Sounds at the side of the ship. They all stride there, right.*)

BAKER: Hendricks, do you see what they're doing? . . . . Scott! the officer! the sailors are carrying the child into the launch.

DOCTOR: Magnificent! They'll take her at once to the hospital . . . . I must see how she is. (*Exit*)

HENDRICKS: —in the Governor's Launch that came for the Scotts of Kyushu!

(*They stand aside, touched, almost shy, as* MRS. SCOTT, *protecting the bowed figure of* MRS. CUMMINGS, *leads her slowly off, right.*)

BAKER (*impulsively*): Goodbye, Mrs. Scott.

HENDRICKS: Goodbye, Aunt Mary.

MRS. SCOTT (*reaching one friendly hand to them*): Goodbye, John Baker. Goodbye, Frank. (*Exit*)

BAKER (*exalted—struggling to put his joyful amazement into words*): Funny, Hendricks? Missionaries funny? Funny as a bracing wind at sea! Funny as the sun at dawn!

Curtain

Service Inquiries

Question

Should teachers in the grades be promoted with their classes?

Answer

Certainly teachers should not indefinitely be promoted with their classes. That is, a teacher should ordinarily specialize with one age-group. He cannot be at his best with all age-groups. On the other hand, it may not be advisable for a class to have a new teacher each year, because with the limited amount of time in the church school almost a year is required for a teacher to get well acquainted with the pupils and their respective situations.

In some cases it has been found advisable for a teacher to continue with one class through the three years of one department and then to take a new class which is just entering the department.

Question

What types of hymns are most suitable for use with young people?

Answer

There are certain qualities in hymns which young people like. They like hymns which have good melody and harmony, such as "Jesus Calls Us O'er the Tumult," and "I Need Thee Every Hour." They like hymns which have words and thoughts of literary merit, which express heroic faith, sacrifice, companionship, and in part, a true conception of God. In other words, they like hymns which ring true to the great areas of experience in which they live. If young people are singing words which do not express their own inner desires, a lack of interest in music as a means of worship is certain to result.

Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT WORSHIP FOR MARCH

*By Dorothy Lucas**

Will March be blustery? Is snow still on the ground? Are the first buds of spring peeping through the leaf mold and the bits of color appearing on the bushes? Are bright colored birds announcing their return through cheerful notes of song?

Do you worship in appreciation at such signs of God's love? Will your beginner children worship because of them? How can you arrange your room so that it will recall to them experiences in the out-of-doors. A few sprays of forsythia suggest the bursting buds on the bush outside the church door. A basket of pussy willow caused one child to say in answer to the bewildering question "What is spring?" "There are some pussy willows in my back yard." A chart of birds—a robin, a blue-bird, a sparrow, brought the comment as one child looked about the room "I saw a red-bird yesterday. It was a cardinal." The joy in his voice made one know that he could worship about that. The wonder of the sheer beauty about them is akin to worship. A Heavenly Father who would help such lovely things to grow must certainly love folks. God must be like a Father who in our home supplies our needs and works and plays to make us happy.

It is so easy to provide a stimulus for worship in the early spring. It takes an alertness, which sometimes adults have allowed to deaden, to discover some of the very first signs of spring. It takes forethought to search for sprigs, to plant bulbs so they will bloom at the crucial moment; to have spring songs ready that we may capture for its greatest value the moment when a child reports that he'd seen a violet, or that, up near his house, a crocus was peeping through the snow. The song about it then will emphasize the sense of wonder, the recognition of value. A poem or a story may help in expressing some feeling of the child. They need to be ready for the sudden moments of the realization of God.

"For lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come."

And then, a child says, when you're talking of God making the trees grow, "He didn't make the trees on our street. I saw the man plant them. He dug a hole and took a tree from a wagon and put it in the hole." What a splendid opportunity it was to help that child understand that first there had been a seed on another tree. The man couldn't make the seed. And only God could make the sun shine, or could make the rain come to help it grow. But, more wonderful still, when the tree was little, even a boy could help it. He could water it and protect its roots from the cold. He could help God.

One child said recently in the church kindergarten "I'd like to know what makes it rain." An answer came immediately. "I know. God turns something on and it rains." No other child had a suggestion. Can you imagine their response when they were told how the sun drew up little drops of water from the streams and the lake; how these made clouds and then, when the clouds became very heavy, they broke and let the rain down in drops. Thus the drying earth and plants had their needed drinks. Did God lose prestige through the explanation of rain as the resultant of his natural law? In fact, the wonder was greater. Who but God could have so planned the world that the sun could attract the water, and then, that the rain would fall to satisfy need. The children spontaneously thanked God who must love them to plan so carefully for the world by sending the rain and the sun.

Last summer, in one group of children, it was noticed that when a comment came from the children to express their feeling when they touched "Oh, so carefully" the petals and the leaves of flowers, and after they had said "Let me smell," it was frequently, "Jesus made them." It was realized then that each time they had sung about the flowers they had linked them with Jesus. One of the most loved songs, "Jesus loves me," said, "for the flowers tell me so." Inadvertently we had made it seem that Jesus was responsible for the gifts of God. Bit by bit it was necessary to build the concept of God as Creator, Father. "Thank you, Father" in Shields *Songs for Beginners and Primary Children* and "Little Bird and Flower and Bee" from Baker *Songs for the Little Child*, helped.

These are just a few of the problems with which children have needed help, in order to give to them the richest possible experiences. Others might be cited to suggest opportunities which may come during the spring months to help children gain correct concepts of God, of Jesus, of the world about them, of their share in the work of the world. Their ideas are enlarged, their attitudes are strengthened or corrected through worship experiences possible with other children in the church.

Children worship through music, either song or instrumental, which expresses their mood; through a voiced prayer of gratitude or of fellowship; through appreciative wonder. To lead them in such worship we must provide an environment suggestive of something to worship about, which recalls God; a leader who worships and who senses the problems of the children, who guides the child's experiences toward worship and who will direct in opportunities of sharing with God and his people.

What about the teaching materials provided for March, you ask. The outline is such that it demands revision to fit the experiences and the need of the children. Easter this year is April 20th, unusually late. Our graded materials provide for its observance the latter part of March. We will have so to plan it that the Easter message is not premature but is timely for its greatest value. The Easter theme need not be started until the latter part of March, unless the experiences of the children especially prompt it. Of course, the whole problem of the interpretation of Easter to kindergarten children needs to be thoughtfully considered in planning for April. But that is another step.

In planning for March, procure the third quarter's material, if you do not already have it. Determine whether any shifting is possible. In one unit, the suggestion of God's gift of the wind, of the rain, of the sun, comes after the Easter series Thinking of March, would it be timely to start our spring theme with these particular phases of nature? It might be well to change the emphasis given by the insertion of the "Jacob Under the Stars" story. The theme has been God's gift of rain and of wind. (It seems better to the writer to continue this with God's gift of the stars rather than changing for this one week to God's care.) Quite naturally from the study through this series may com the experiences of new life.

If you prefer, you may seize this opportunity for retelling and reliving the experiences of Jesus which has been the earlie theme. We are so inclined to rush a sto one week, another the next. It is not wise repeat regularly one story two Sundays. Th is monotonous and scarcely meets a nee There need not be so much new material we sometimes use. It would be interesti this year to develop further opportunities f worship which center about the life of Jesu Help the children to know him better throu having more time to respond to situations Jesus would have done. Give them time tell some of the Jesus stories which they lo They will worship because they are capab of telling the story about Jesus whom the know. Let them talk about the picture play the stories with their friends; let the do things for their friends, make gifts fo sick friends, or for baby friends, send me sages to friends in other churches so th they can be real friends as Jesus was people in the stories we have about him. D not add more stories about Jesus to bewild because they are not akin to his experienc Add others only if they are especially neede All our stories will be based upon the e periences of the children, either to corre or to enrich.

You may find adequate suggestions for th timely development of the worship needs your children in the teaching plans furnish by your denomination for March and Apr You may desire other materials in addition substitution. Either of the themes "God t Giver of Good Gifts in the Spring," or "Jesu the People's Friend" is usable.

Let me refer again to some general bac ground material with which all leaders beginner children will wish to be familia

Baker, *Worship of a Little Child.*
Children's Prayers—Recorded by Their Mother.
Shields, *Beginners in God's World.*
Moody, *A Kindergarten Course for the Daily Vacation Church School.*
Swain, *What and Where is God.*

Do not overlook the general worship song and music referred to in the February plan Some other appreciative music for the sprin may be, for piano or phonograph,

"Melody in F," Rubenstein.
"Album Leaf," Grieg.
"Scherzo," Shubert.
"Birdland Melodies," Edward Avis.

God, the Giver of Good Gifts in th Spring

WORSHIP SONGS: "Thank You, Father," N 16, Shields, *Worship and Conduct Song for Beginners and Primaries*
"Wonder Song," No. 23, Shields, *Worshi and Conduct Songs for Beginners an Primaries*
"Nature's Message," No. 24, Shields, *Wo ship and Conduct Songs for Beginne and Primaries*
"The Little New Birds," No. 41, Shield *Worship and Conduct Songs for Begi ners and Primaries*
"Anytime, Anywhere," No. 9, Shields, *Wo ship and Conduct Songs for Beginne and Primaries*
"Sing, Bluebird. Sing," No. 13, Bake *Songs for the Little Child*
"Robin Red Breast," No. 15. Baker, *Son for the Little Child*

*Director in the Department, Religious Education of Children, Board of Education, Methodist Episcopal Church.

'Pussy Willow," No. 26, Baker, *Songs for the Little Child*
The Sun," No. 33, Baker, *Songs for the Little Child*
Raindrops," No. 34, Baker, *Songs for the Little Child*
Something Happy," No. 10, Danielson and Conant, *Song and Play for Children*
'Green Things Growing Everywhere," No. 29, Danielson and Conant, *Song and Play for Children*
Blow Wind," No. 65, Danielson and Conant, *Song and Play for Children*

ITIONAL STORIES:
'What Betty Learned," Shields, *Beginners in God's World*
'The Yellow Poppy," Shields, *Beginners in God's World*
'Anytime and Anywhere," Shields, *Beginners in God's World*
'The Gift of Day and Night," Rankin, *A Course for Beginners in Religious Education*
'The Fly-A-Way Kite," Moody, *A Kindergarten Course for the Daily Vacation Church School*
'A Day in the Woods," Moody, *A Kindergarten Course for the Daily Vacation Church School*
'The Flowers Have Their Faces Washed," Moody, *A Kindergarten Course for the Daily Vacation Church School*
'A Journey with the Wind," Baker, *A Beginners' Book in Religion*
'Danny's Garden," Baker, *A Beginners' Book in Religion*

TURES:
Knaus, "Spring"
Kenyon, "The Song of the Blue Bird"
Smith, "The Evening Star"
"Now I lay Me"
"April Showers".
Glucklick, "Friehlinglied"

ACTIVITIES: Growing Bulbs and giving the plants to our friends
An afternoon or morning in the woods or park
Feeding the birds
Providing material for bird nests
Flying kites and making kites for our friends
Learning to pray
Making a picture book of flowers and birds for the Nursery

Jesus, the Friend of People

WORSHIP SONGS:
"When Jesus Walked This Earth of Ours," Danielson and Conant, *Song and Play for Children*
"Jesus, Our Friend," *Worship and Conduct Songs for Beginners and Primary Children*
"The Children's Friend," *Worship and Conduct Songs for Beginners and Primary Children*
"Friends, Friends, Friends," *Worship and Conduct Songs for Beginners and Primary Children*

STORIES:
"A Little Boy Who Helped Jesus," Shields, *Beginners in God's World*
"Jesus Helps a Little Sick Girl," Moody, *A Kindergarten Course for the Daily Vacation Church School*
"Jesus on the Hillside," Part 6. Beginners Graded Material, Danielson & Moore or White and Clemens
"Jesus and His Friends," Part 2. Beginners Graded Material, Danielson & Moore or White and Clemens
"Jesus Healing a Blind Man," Part 6. Beginners Graded Material, White and Clemens

PICTURES:
Plockhorst, "Christ Blessing Little Children"
Taylor, "Christ Blessing Little Children"
Copping, "Jesus Teaching on the Mountain"
Hoffman, "Healing the Sick"
Copping, "The Five Loaves and Fishes"

ACTIVITIES:
Telling the stories of Jesus to other children
Making a book of stories of Jesus for children who are sick
Dramatizing the stories of Jesus
Being a friend to other children, playing with them, sharing books
Bringing money for toys for blind or sick children

Bibliography

Shields, *Worship and Conduct Songs for Beginners and Primaries.* Presbyterian Committee of Publication, Richmond, Virginia. $1.00
Baker, *The Beginners Book in Religion.* The Abingdon Press, New York: $1.40
Danielson and Conant, *Song and Play for Children.* The Pilgrim Press, Boston: $1.25
Shields, *Beginners in God's World.* Board of Christian Education of the Presbyterian Church, U. S. A., Philadelphia. $1.75
Rankin, *A Course for Beginners in Religious Education.* Charles Scribner's Sons, New York
Moody, *A Kindergarten Course for the Daily Vacation Church School.* The Abingdon Press, New York. $ .85
Swain, *What and Where is God?* The Macmillan Company, New York. $1.50.
Baker, *Songs for the Little Child.* The Abingdon Press, New York. $1.00
Baker, *Worship of a Little Child.* Cokesbury Press, Nashville, Tennessee. $ .75

PRIMARY DEPARTMENT PROGRAMS FOR MARCH

*By Myrtle T. Milford**

March 2

The primary department room should be corated with pussywillows and spring flow-, brought by the children if possible. If wers are not available use pictures sug-sting the coming of spring, on the screen the front of the room.

Aim: To help the boys and girls to see od's hand in the return of spring, to lead em to know him as the Giver of all Life; help them develop appreciation and love r all things out of doors.

IET MUSIC:
"To Spring," by Grieg,
or
"Melody in F," by Rubenstein

LL TO WORSHIP (*Leader*):
All the beauty out of doors
Calls, "O worship God . . the Lord;
Add your gladness, boys and girls,
To the joy song of the world!"
—THOMAS

Response:
"O Hear Our Prayer"
(See accompanying music)

AYER:
For blossoms on each flower and tree,
For birds that fly and sing of thee,
For all the wonders of the spring,
Dear God, to thee our prayer we bring.

For rain that makes the new grass grow,
For sun that melts away the snow,
For all the joys of springtime days,
Dear God, to thee our prayer we raise.

YMN STORY:
One day, long years ago, when people built walls around their cities, a guard was standing on a city wall. Far off in the distance he saw a great host of people coming toward the city. He did not know whether they were enemies or friends. He quickly told the people of the town and they sent a messenger on horseback to see who the other people could be. As the messenger rode toward them the sound of music came to his ears. And when he was near enough to see them well, to his great surprise he found that the band of singers was not men, nor women, but hundreds of boys and girls. They were on their way to the land where Jesus had lived. As they marched along over hills and through fields, they were singing this song:

Fair are the meadows: Fairer still the woodlands
Robed in the blooming garb of spring;
Our God is fairer, Our God is purer,
And unto Him the children sing.

Fair is the sunshine; Fairer still the moonlight
And all the twinkling stars on high;
Our God shines brighter, Our God shines purer
Than all the glory of the sky.

LEADER:
Let us stand and pretend that we, too, are walking through the woodlands and meadows. We, too, will sing the song of praise that other children sang so long ago.

HYMN: "Fairest Lord Jesus." (*In most church hymnals*)

OFFERTORY SERVICE:
Leader: We have praised God with our prayer and our hymns. Shall we worship him with our gifts?
Pianist will play, while chosen ushers pass offering plates, "Melodie," arranged from Walter Russell Johnston, *A First Book in Hymns and Worship.*
Prayer:
Father, bless the gifts we bring thee;
Give them something sweet to do;
May they help someone to love thee.
Father, may we love thee, too. Amen.

SCRIPTURE (*given by third year class*): Song of Solomon 2:11-13a

RESPONSIVE SERVICE OF PRAYER:
(*The children, one at a time, will tell some spring joy for which they are glad. After*

O Hear Our Prayer

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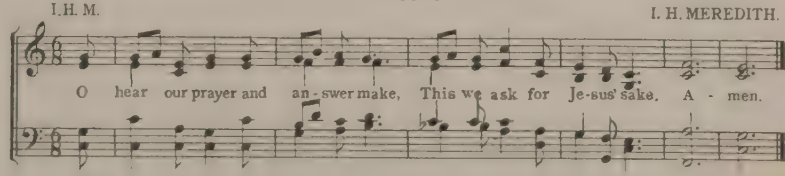
I. H. M. I. H. MEREDITH.



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*Lakewood, Ohio.

each child speaks the group will sing this response: "Lord of all to Thee we raise, This, our hymn of grateful praise," chorus of "For the Beauty of the Earth."
First child: For rain to make things grow.
Group: "Lord of all to Thee we raise This, our hymn of grateful praise."
Second child: For flowers and grass.
Group: "Lord of all to Thee we raise This, our hymn of grateful praise."
Third child: For trees.
Group: "Lord of all to Thee we raise This, our hymn of grateful praise."
Fourth child: For baby birds and mother birds.
Group: "Lord of all to Thee we raise This, our hymn of grateful praise."
Leader: For flowers, and grass and trees, for rain and sun and birds, for all your gifts of spring, we thank Thee.
Group: "Lord of all to Thee we raise This, our hymn of grateful praise."

STORY: "The Garden That Awoke," King's Highway Series, *The Way of the Gate*, by Sneath, Hodges, and Tweedy.

RECESSIONAL (*to classrooms*):
Leader: You are going to your classes to study about God and Jesus. As you go, the pianist will play "Fair Are the Meadows." Pretend again that you are those children of long ago and sing their song of praise as you make your way to your classrooms.

(This same order of service may be used the other Sundays in March. New hymns, responses, stories, etc., may be added.)

Materials for Other Sundays

HYMNS:
"The Beautiful Bright Sunshine"
"I'm Very Glad that Spring Has Come"
"This Is My Father's World," *second stanza*
"Father We Thank Thee," *second stanza*
"We Thank Thee," *second stanza*
"Sing for the World Rejoices"
"With Happy Voices Singing"
"God's Work"
(See pupils' folders for spring songs printed there.)

CALL TO WORSHIP:
"On a Spring Day." Song of Solomon 2: 11-13a
Psalm 95: 1-6
Psalm 92: 1-2

RESPONSES TO CALL:
"All the Happy Children" (See accompanying music)
"Holy, Holy, Holy, Lord God of Hosts"

PRAYER RESPONSES:
"Father in Heaven, Who Lovest All" (See accompanying music)
"Lord of All to Thee We Raise"
"O Hear Our Prayer" (See accompanying music)
"Father We Thank Thee" (Printed in October *Journal*)

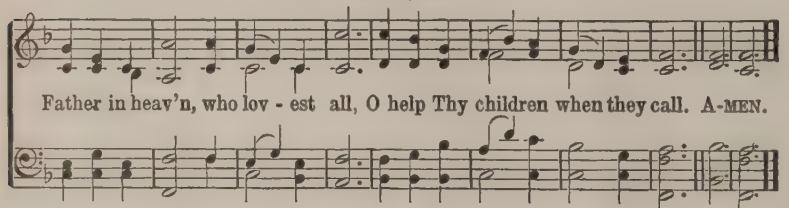
SCRIPTURE:
Song of Solomon 2: 11-13a
Ecclesiastes 3:11a
Psalms 148: 1-5

OFFERING PRAYER:
Dear God to thee our gifts we bring,
To thee in praise our voices ring;
Help thou the gifts their work to do
That other voices will praise thee too.

SPECIAL FEATURES:
Hymn story and hymn, "Fair Are the Meadows," used in service for March 2.
Dramatization of "The Garden That Awoke" prepared in a previous class period by first or second grade.
Picture interpretation. Use "Song of the Lark," "Spring Song" or any other good picture suggestive of Spring.
Dedication of flowers. The flowers that have been brought to decorate the primary room may be taken by children to several people who are ill or lonely. Let the children tell about someone they know who would be made happier by the flowers. Let these children come to the front, give each the flower he is to take, and send them on their way to bring happiness with a fitting prayer and hymn.

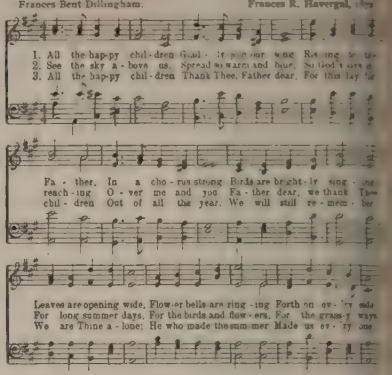
STORIES:
"The Boy Who Found Spring," *Why the Chimes Rang and Other Stories*, Alden Bobbs-Merrill Company, Indianapolis, Indiana.
"How the Bluebird Was Chosen Herald. *The City That Never Was Reached*. Stocking.
"Faith," *In the Child's World*, Poulsson. Milton Bradley Company, Springfield, Massachusetts
"A Forest Full of Friends," *Why the Chimes Rang and Other Stories*, Alden Bobbs-Merrill Company, Indianapolis, Indiana.
"The Tulip's Story," *Half a Hundred Stories*. Milton Bradley Company, Springfield, Masachusetts.
"Inside the Garden Gate," Mother Stories. Lindsay. Milton Bradley Company, Springfield, Massachusetts.
"The Road That Wanted to Be Beautiful. Session 25 March, *New Primary Closely Graded Lessons*.

Father in Heaven, Who Lovest All



—Courtesy, E. O. Excell Co.

All the Happy Children


Frances Bent Dillingham.
Frances R. Havergal, 1879
1. All the hap-py chil-dren God - it sent - our song Ris-ing to us-
2. See the sky a-bove us, Spread so warm and blue, So God's love is
3. All the hap-py chil-dren Thank Thee, Father dear, For this lay in
Fa - ther, In a cho - rus strong Birds are bright-ly sing - ing
reach-ing O - ver me and you Fa - ther dear, we thank Thee
chil - dren Out of all the year. We will still re - mem - ber
Leaves are opening wide, Flow-er bells are ring - ing Forth on ev - 'ry side
For long summer days, For the birds and flow-ers, For the grass-y ways
We are Thine a - lone; He who made the summer Made us ev - 'ry one

—Courtesy, E. O. Excell Co.

JUNIOR DEPARTMENT PROGRAMS FOR MARCH

*By Florence E. Norton**

Last month the worship services centered around the thought of being "doers of the word." If your pupils are still interested, continue this theme until they are ready to go on with another. This can be done by finding new verses and introducing new stories and hymns which relate to conduct.

WORSHIP THEME FOR MARCH

The services for this month center in the theme "God the Creator." The purpose is to help juniors sense the wonder and beauty of God's creations, so that out of wonder and awe, worship may come. It is hoped, too, that these services will be a preparation for the Easter season which follows.

Much appreciation of God's creative work may be gained through a study of the passages of Scripture which so beautifully describe and praise his handiwork; through hymns, poetry, and pictures; but the best appreciation will come through first hand contact with nature. It is suggested, therefore, that during the month you and your juniors go out into the woods and parks together to see for yourselves the evidences of spring, or to feel the stillness and beauty of the woods in winter. If possible let one walk be in the evening to look at the stars. For this purpose it may only be necessary to have the juniors come to your house or to some nearby place where they can have a view of the sky.

THE PREPARATORY PERIOD

Leaders of beginners have always realized that they cannot lead little children into worship through the medium of a formal worship service which takes place soon after they arrive. Rather, they look for worship as a result of some group experience, a bit of dramatic play, a conversation about a loved picture, or a work period in which they have been making something to make another person happy. They watch for worship opportunities and are alert to take advantage of them when they arise.

Is it not true that juniors need to be prepared for worship in just about the same way? And are not their moments of worship, brief and fleeting, apt to come unexpectedly after a story, or when a greatly loved hymn has been sung, or when some thoughtful conversation about Christian living has taken place?

The exception to this comes out of the junior's love of form and ritual, which seems to indicate that his worship should consist of both types, the brief, informal periods of worship, and the ritualistic type, of which the worship services in January were an example.

All this means that worship for juniors should be preceded by a preparatory period, especially where informal worship is attempted, which leads naturally into the worship service. Although worship services are given here, the finest use to make of them will be to regard them as source material and use them to meet the needs of your juniors in the way that seems best to you.

* Director of Children's Work, Presbyterian Church in the U. S. A., Philadelphia.

Materials of Worship

March is an uncertain month. In some rts of the country spring weather will pre- il, in other parts there may be evidences spring, and in still others, the weather ay be wintry and juniors and leaders will e a world white with snow. Each leader, en, must select, from the materials sug- sted, those which will suit conditions in her ality. Scripture which covers God's cre- ve work, the spring and winter seasons, is ven; hymns emphasize winter and spring auty, and also nature in general. More aterial is given than should be used in order at the juniors may choose. Two poems e given in the services, but from any of the ndard poets other selections may be taken.

CRIPTURE:
Psalms 19:1-6
33:6-9
74:16, 17
104:1-13, 19, 20, 22, 23
136:1-10
Genesis 8:22
Springtime:
Psalms 147:7-9
Song of Solomon 2:11-13b
Winter:
Psalms 147:15-18

YMNS:
"This is My Father's World"
"O Worship the King, All Glorious Above"
"All Beautiful the March of Days"
(Printed in November *Journal*)
"God of the Earth, the Sky, the Sea"

March 2

PREPARATORY PERIOD

Let the first Sunday's thought center round the beauty and wonder of God's orld, and God as the Creator of it all.

Begin to learn the hymn "All Beautiful the larch of Days." Introduce the juniors to it y having it sung to them or played on the iolin. If it is not sung read the words to iem after it has been played. Let them ng it a time or two. If they do not get the me quickly let the soloist or violinist give to them again. Do not drill.

Ask about the phrases "all beautiful the arch of days" and "as seasons come and go." ry to help your juniors to sense not only the onder and beauty, but the law and orderli- ess of God's world—the regular alternation f day and night, the seasons in their order. low strange it would be if we never could e sure that the night would follow the day nd the day the night, or that the seasons ould come regularly in their turn. Such egularity gives us confidence and trust.

Show some nature pictures. When the uniors have had time to look at them read salm 104:1-9. Practice it beforehand so at you may read it well to them.

Let the group sing "O Worship the King, ll Glorious Above" as it will be used in the orship service. Try "All Beautiful the larch of Days" again.

WORSHIP

UIET MUSIC:
"All Beautiful the March of Days"

ALL TO WORSHIP:
Leader: "O come let us sing unto Jehovah: Let us make a joyful noise unto the Rock of our salvation:
Response: Let us come before his presence with thanksgiving
Let us make a joyful noise unto him with psalms
Leader: For Jehovah is a great God And a great king above all gods.

ONG:
"O Worship the King, All Glorious Above"

RAYER:
Subject for prayer suggested by juniors.
Prayer by leader.

ESPONSIVE READING: Psalm 104:1-9
(*To be read responsively by leaders, boys, and girls in turn.*)

FFERING SERVICE (*led by a junior*):
Junior Leader: Every good gift, and every perfect gift is from above, coming down from the Father.
Response: Freely ye have received, freely give.
Offering presented: Prayer of dedication (*adult leader*)
Response: Doxology

CLOSING SONG:
"The Heavens Declare Thy Glory" verses 1, 2. (This hymn should be familiar, having been used in previous worship services.)

March 9

PREPARATORY PERIOD

Try to precede this Sunday's worship with a time together to study the stars. If this cannot be done, suggest that the juniors look at the stars during the week and plan to compare notes on Sunday. By far the better plan, however, will be the study of the stars together. It may result in a sense of worship that cannot be experienced in any classroom. If the night is very beautiful and the juniors seem to feel its beauty and wonder, recite the poem given in the worship service. Recall the experience on Sunday and let them talk about it. They may have questions. The chapters on the stars in *God's Wonder World*, Cobb, have some interesting materials that will be useful.

Read the first and second verses of "The Spacious Firmament on High." (It may be found in any of the older hymnals.) The juniors will greatly enjoy its stately rhythm and the pictures it presents. Show some pictures of night scenes.

Let the children find and read such references as Psalm 19:1-6 and Job 38:31-33. Point out the fact that these passages are very old; that the one who wrote them had looked at the night sky, and studied the stars, and felt their beauty just as they have done. Let the group select one of these passages for use in the worship service.

Sing again the two songs to which the juniors were introduced last week.

WORSHIP

Follow the service as outlined for the previous Sunday through the first hymn, then use the following:

SCRIPTURE: Either Psalm 19:1-6, or Job 38:31-33, as the juniors may have decided.

READING (*by leader*):

Alone in the night
On a dark hill
With pines around me
Spicy and still

And a heaven full of stars
Over my head
White and topaz
And misty red;

Myriads with beating
Hearts of fire
That æons
Cannot vex or tire;

Up the dome of heaven,
Like a great hill,
I saw them marching
Stately and still

And I know that I
Am honored to be
Witness
Of so much majesty.

—SARA TEASDALE, from *Silver Pennies* by Thompson. Used by permission, The Macmillan Company.

Response: "Holy, Holy, Holy, Lord God of Hosts" (Chorus of "Day is Dying in the West")

PRAYER:
For the quiet night with its friendly dark, for the stars, white and topaz and misty red, we give thee thanks our Father. Help us really to see the wonderful world thou hast made. And show us how to help others to see its beauty. Amen.

From this point follow the service prepared for the previous Sunday.

March 16

PREPARATORY PERIOD

Take your juniors for a walk in the woods. If you have a small group of hardy boys and girls who are used to being in the open air, and are near enough to the woods they will enjoy a meal cooked out-of-doors, a lunch, an early supper, or even a breakfast. If spring has come, what joy they will have in the spring flowers, the young grasses, the little streams and rivulets released from winter's thrall. But suppose it is winter—even a snow-bound world—what keen delight they will feel in the sharp air, the great expanses of untrampled snow, and perhaps, when running about and shouting, building a fire and having a meal, though it be nothing more than a "hot-dog sandwich," have tempered their exuberantly high spirits, what quiet will descend upon them for a precious moment or two as the beauty of snowy hills and quiet trees breaks in upon them. Then is the time to say quietly:

He giveth snow like wool;
He scattereth the hoar-frost like ashes.
He casteth forth his ice like morsels:
Who can stand before his cold?
He sendeth out his word, and melteth them:
He causeth his wind to blow, and the waters flow.

—Psalm 147:17

To the group feeling the joyousness of the springtime woods use:

The south wind is driving
His splendid cloud-horses
Through vast fields of blue.
The bare woods are singing,
The brooks in their courses
Are bubbling and springing,
And dancing and leaping
The violets peeping,
I'm glad to be living:
Aren't you?

GAMALIEL BRADFORD, from *Services from the Open*, The Century Co.

In the preparatory period use either "All Beautiful the March of Days" (if wintry weather) or "This is My Father's World" (for a more spring-like season). Recall the visit to the woods. The group may like to cut snowflake patterns, to see how many different ones they can create. This is done by folding a piece of white paper diagonally a number of times, then cutting along the folds any design desired. Show pictures of snow scenes. Let the group find and read Psalm 147:15-18.

Springtime pictures, bulbs, spring blossoms, and pussy willows, will help to bring the beauty of springtime into the room, especially if the children have not been to the woods. Use Song of Solomon 2:11-13b and also the poem quoted earlier. Use "This is My Father's World," singing it and talking about the meaning of some of its phrases.

WORSHIP

Follow the service developed for the first Sunday, substituting "All Beautiful the March of Days" or "This is My Father's World" as the case may be, for the first hymn in that service. Instead of the responsive reading from Psalm 104 read either the selection from Psalm 147 or Song of Solomon. Follow with a responsive reading from Psalm 136:1-9, read by leader and group responsively. Sing "O Worship the King."

From this point on follow the service planned for the first Sunday, substituting another prayer.

March 23

In this preparatory period let the juniors plan their own worship service for the following Sunday. While ready to give advice and help, let the juniors do their own thinking and planning. Suggest going carefully over what they have planned so as to be able to do it well the next week.

WORSHIP

Follow the service as outlined for the previous Sunday.

March 30

PREPARATORY PERIOD

Use this period for final arrangements and study of any materials the juniors are planning to use in their service. Close this preparatory period with prayer for those who are leading the service.

WORSHIP

Service prepared by the juniors.

MARCH SUGGESTIONS FOR LEADERS OF YOUTH

By Roy A. Burkhart

In January we worshiped with Jesus' words of "Good Cheer" and his declaration of promise. Last month, "I Will Be a Christian" was the general theme for our worship experiences. This month, it is our purpose to use "The Christian's Glorious Adventure" as the central thought of our worship.

The Christian's glorious adventure is the winning of others to Jesus Christ and to his way of living. It is indeed a thrilling and high adventure. To grapple with some hidden force of nature is to make an adventure, to be sure. But the adventure of acquainting others with Jesus is greater because it has to do with persons. The greatest reality in all the world is personality. The Christian's glorious adventure has to do with acquainting persons with the greatest personality in the history of human experience.

With Easter coming in April, it is the hope of the writer that March may become a preparation period for the leader and his young people to go forth on this adventure in April. We should seek to win others to Jesus at all time, but let us make special effort in April, prior to Easter Day.

In addition to the suggestions for the worship services, the reader will find a few very definite suggestions for the enlistment of youth itself in the romance of sharing Jesus with others.

Worship Suggestions

GENERAL THEME: *The Christian's Glorious Adventure*

March 2

THEME: *The Adventure.*

CALL TO WORSHIP:

"Ye know not what you ask.
Are ye able to drink the cup that I am about to drink?"
They say unto him, "We are able."

"Are there not, Festus, are there not dear Michal,
Two points in the adventure of a diver,
One—when, a beggar, he prepares to plunge,
One—when, a prince, he rises with his pearl?
Festus, I plunge."

—BROWNING

HYMN:

Throughout these suggestions, places will be indicated where hymns may be used. The leader or the worship committee should select appropriate hymns from the hymnal which is in use in the local church.

MEDITATION (*to be read quietly by the leader*):

"Follow me. As the Father hath sent me, even so send I you.
"Ye call me Master and Lord, and ye say well, for so I am.
"If any man would come after me, let him deny himself and take up his cross daily, and follow me. For whosoever shall lose his life for my sake shall find it."
If we say with our lips, "Lord, I will follow Thee," and with our lives refuse the cross, seeking self, coveting ease, reward, recognition;
If we are so concerned with our petty activities that we never take a thought for the well being of others;
If we live safely only, afraid to sail from the charted shore, unwilling to leave the harbor of our own selfishness;
If we profess to follow Christ but are unwilling to put him first in our concern,
We come to thee, O Christ, seeking forgiveness, and ask thee to give us purpose, conviction, and unfailing desire to bring all wanderers to thee. Help us to dare to go beyond the twilight to the dawn of a new life in thee. Amen.

HYMN (*Used as a prayer response*)

SOLO: "The Ninety and Nine"

MATERIAL FOR TALKS:

Look back to the beginning of Christianity and see a young man—his name was Jesus—who, with a small group, started a movement that has reached the whole world. He sent a few young men, fired with love and a dream, out to conquer a world. The world has been conquered by him for this is the day of Jesus—this day he has a bigger place in the lives of the people of the world than ever.

A young man "felt his heart strangely warmed," and "did trust in Christ, Christ, alone for salvation." He got a few other youths together on the Aldergate Street Society in London and started a new era in spiritual history.

A few college young people held a prayer meeting at a "haystack" and the foreign missionary movement was born.

Many years ago William Grenfel came under the influence of Dwight L. Moody. Grenfel's whole career was changed. He was led to devote his unusual intellectual powers, his professional skill as a physician, the force and charm of his personality as a man, to the service of a lot of unfortunate, neglected, forgotten fishermen yonder on the coast of Labrador. He is giving himself to them in an unselfish, efficient service which is known and honored today throughout the English speaking world.

HYMN

POEM:

Sail forth—steer for the deep waters only,
Reckless, O soul, exploring, I with thee,
I with thee and thou with me,
For we are bound where mariner has not yet dared to go.
And we will risk the ship, ourselves, and all.

O my brave soul!
O farther, farther sail!
O daring joy, but safe; Are they not all the seas of God?
O farther, farther, farther sail!

—WALT WHITMAN

PRAYER OF CONSECRATION:

Dear Jesus, we recognize that we will share thee with others to the degree that we love thee. Give us strength to follow thee as though we really meant it. Just as we dislike to see the member of a team play with half a heart, so lead us to a dislike for half-hearted following after thee. Give us earnestness and willingness. Give us the fire of a passionate purpose for thee as we prepare in our worship during this month to lead every young person in our town to thee and thy way. May April and Easter be a great time for thee and those who now do not know thee. Seal forever our purpose of this hour and may our adventure fulfill thy expectation.

March 9

THEME: *Preparing for the Adventure*

CALL TO WORSHIP:

And Jesus looking upon him loved him,
And said unto him, "One thing thou lackest".

"Man am I grown, a man's work must I do,
Follow the deer? follow the Christ, the King,
Live pure, speak true, right wrong, follow the King,
Else, wherefore born?"

—TENNYSON.

HYMN: "Love Thyself Last"

HYMN: "I Need Thee Every Hour"

LEADER:

If we are so busy that we fail in our companionship with others so that they do not learn to love and feel a need of Christ, if we have been self-contained and superficial in our friendships, indifferent to the needs of others, with no understanding of their hopes and fears; if we do not know that we are responsible for the good life of every other person, and if we are failing so to live that people are lifted to higher levels of life—forgive us, our Father, we pray thee, and give us of thine own love as we set out to care for others as Christ cares for us. Amen.

HYMN

LEADER:

If a young person, desperately in need of Christ and of the steadying comradeship of young people of high ideals, should come into our session this morning, would he be convinced of the dynamic power of Christ? Would it lead him to feel even if he did not say, "I would see Jesus?" Would it awaken the best in him? Or would the lack of our earnestness give him a feeling of remorse and drive him farther away from Christ? Are we sincere? Will we go all the way? Will we prepare fully to share Jesus with others? May we say with Browning's young "Paracelsus," as he starts out on his quest

I go to prove my soul!
I see my way as birds their trackless way
I shall arrive! What time, what circuit first,
I ask not: but unless God sends his hail
Or blinding fireballs, sleet or stifling snow,
In some time, his good time, I shall arrive
He guides me and the bird.

HYMN

LEADER:

We must plan our procedure and the objectives of the Christian's glorious adventure—winning others to Christ. We need it for what we will do as individuals and as a group. But we need much prayer. Studdard Kennedy said once, "Prayer for others is just remembering them in the presence of God. It is caring, loving with great humility and concern. Out under the stars, or in church, or in my closet, I bring to mind a friend. He may know only the scanty, immature joy of a self-centered life. If I am to help him, my God-nature must be so alive that as a son, I stand in the presence of God. I remember my friend there."

—From the *Intercollegian*

HYMN: "Sweet Hour of Prayer"

TALK: Presentation of a possible plan for young people's evangelistic effort some time prior to Easter.

SOURCES: *Acquainting Youth with Christ*, Elmer Leslie (Methodist Book Concern. Price 30¢) *Evangelism of Youth*, Gage (Judson Press) or a talk on, "Preparing Myself to Win Others to Christ"

PRAYER:

Dear Jesus, we are grateful that in the calm and peace of this hour we can with thee search our lives and dedicate ourselves—our souls and our bodies, our words and our deeds—to be a living and continual sacrifice unto thee forever. Amen.

RESPONSE AND BENEDICTION

HYMN: "God of the Strong, God of the Weak"

March 16

THEME: *Meaning and Purpose of This Adventure*

CALL TO WORSHIP:

"Jesus came unto Galilee, preaching good tidings of God"

I kneeled there in the muddy fallow,
I knew that Christ was there with Callow,
That Christ was standing there with me,
That Christ had taught me what to be,
That I should plough, and as I ploughed
My Savior Christ would sing aloud,
And as I drove the clods apart
Christ would be ploughing in my heart,
Thru rest—harrow and bitter roots
Thru all my bad life's rotten fruits."

. . . . . .

O lovely lily clean,
O lily springing green,
O lily bursting white,
Dear lily of delight,
Spring in my heart again
That I may flower to men.

—JOHN MANSFIELD, "The Everlasting Mercy." The Macmillan Company. Used by permission.

HYMN: "I Love to Tell The Story"

RESPONSIVE READING:

Leader: John was standing, and two of his disciples.
And he looked upon Jesus as he walked, and saith,
Behold, the Lamb of God!
Assembly: And the two disciples heard him speak, and they followed Jesus.
Leader: And Jesus turned, and beheld them following, and saith unto them,
What seek ye?

Assembly: And they said unto him, Teacher, where abidest thou?
Leader: He saith unto them, Come, and ye shall see.
Assembly: Philip findeth Nathaniel, and saith unto him,
We have found him, of whom Moses in the law and the prophets wrote, Jesus of Nazareth, the son of Joseph.
Leader: And Nathaniel said unto him, Can any good thing come out of Nazareth?
Assembly: Philip saith unto him, Come and see.

AYER:
Lord Jesus, by whose voice the fishermen were called to a better fishing, constrain us, we pray thee, by that same loving call, to follow thee to the saving of others. Thou hast indeed been calling us this great while, as we listened indifferently, and turned to our small tasks once more. But now we are longing for the same spirit that drew the fishermen straight-way to thy side for service. Grant that we may be swift to answer thee, and to take on the true spirit of thy ministry. Amen.
—PHILIP E. HOWARD

MESSAGE:
(The following paragraphs are quoted from *equainting Youth with Christ* by Elmer eslie. The Methodist Book Concern. Used y permission.)
The evangelistic motive is the glad sharing ith others of the very best we have—and iat best is Christ. We go to another quite onscious that we ourselves lack in many, any ways. Yet over and above all consciousess of lack is the quiet certainty that in ome vital measure we know Christ and are so lessed and helped by that acquaintanceship iat we simply cannot keep it exclusively to urselves. We go in the spirit of the poet ho said:
For I, a man with men am linked,
And not a brute with brutes; no good
That I experience must remain unshared.
But deeper yet in its power to awaken the esponse of youth is the clear vision of what oung men and women under the sway of hrist can mean. The two words that spring nto one's mind as one faces a representative roup are, "immeasurable possibilities." Yet he tragic truth is that these same happyearted young people in large numbers have ever been led to see these possibilities and ever will unless some one prays the prayer of lisha: "Lord, open his eyes, that he may ee," and then starts to help answer his rayer. Youth needs Christ—his example, eaching, and presence. But Christ needs outh. Could we but see it there is no more eroic challenge than that with which Jesus ummons youth to his side, "Follow me!" It eans in passionate words, "I need you. The ause of righteousness is in a crisis. I need our youth, your idealism, your courage. You ave it in you to help!" The deepest aspect f the evangelistic motive is the world's tragic eed for clean, strong young people who will o forth upon an errand to build into the inricate fabric of modern society, the leavening, leansing, and dynamic mind of Christ. And outh is ready to respond when acquaintanceship with Christ is so interpreted.
Dr. Fosdick tells of the visit of an Amerian to the French front during the war where or three hours he was in the presence of Marshal Joffre. During their conversation he Marshal drew forth from an inside pocket letter, written by a French mother to her on then in Canada. With shaking voice he ead:
My dear boy:
You will be grieved to learn that your two brothers have been killed. Their country needed them and they gave everything they had to save her. Your country needs you, and while I am not going to suggest that you return to fight for France, if you do not return at once, never come.[1]
The fact that the Marshal had the much-vorn letter in his possession proved that with he full measure of devotion the lad had heeded his mother's challenge. It is this note of challenge in the evangelistic motive hat arrests the heart of youth. And when so presented youth will rise to meet the challenge n the spirit of Marianne Hearn's words:
"I would live ever in the light,
I would work ever for the right,
I would serve thee with all my might;
Therefore, to thee I come.
"Just as I am, young, strong, and free,
To be the best that I can be
For truth, and righteousness, and thee,
Lord of my life, I come."

March 23

THEME: *Achieving Skill for the Adventure*
CALL TO WORSHIP:
"Come ye after me and I will make you fishers of men."

HYMNS: "Take My Life and Let It Be"
"I'll Live for Him"
DISCUSSION:
Very often we separate, in the thinking of youth, worship from the real issues of their thinking. Spend fifteen minutes in the following discussion. Or, you might dismiss the class session and have the whole group together to face very frankly the following questions:
How Can I win others to Christ?
How proceed?
Name some principles.
What has Jesus to offer a young person?
How meet objections?
What counts most?
What do I mean when I speak of Jesus as Savior?
QUIET PERIOD
HYMN: "O Master Let Me Walk With Thee"

March 30

THEME: *Making the Adventure Never-Ending*
CALL TO WORSHIP:
"And he arose and followed him"

"Build thee more stately mansions,
O my soul!
As the swift seasons roll!
Leave thy low-vaulted past.
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast
Till thou at length art free,
Leaving thine outgrown skill by life's unresting sea!"
—Holmes

PRAYER BY THE LEADER:
Dear Jesus, help us ever to remember that the Christian's glorious adventure of winning others to Christ can only be neverending as we live day by day an increasingly earnest and eager Christlike life. May we personally, ever keep sight of the gleam.

Response:
"Not of the sunlight,
Not of the moonlight,
Not of the starlight;
O young mariner,
Down to the haven,
Call your companions,
Launch your vessel,
And crowd your canvas,
And ere it vanishes,
Over the margin,
After it, follow it,
Follow the gleam,
Follow the gleam!"
—TENNYSON

HYMN: "He Leadeth Me"
"O Master Let Me Walk With Thee"
"Dare to Be Brave"
SCRIPTURE: Matthew, Chapter 7.
TALK: "Obstacles in the Way of a Christian"
"How Can I Continue My Adventure?"
MEDITATION:
We know the paths wherein our feet should press,
Across our hearts are written thy desires!
Yet now, O Lord, be merciful to bless
With more than These.
Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose ribb'd and edged with steel,
To strike the blow.
Knowledge we ask not—knowledge thou hast lent,
But Lord the will—there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.
—JOHN DRINKWATER
From *Collected Poems* by Drinkwater.—Used by permission, Houghton Mifflin Company.
HYMN OF CONSECRATION

Planning for the Great Adventure

Years ago a young man sat in the study of Wendell Phillips, who in answer to his queries, told the story of the struggle against slavery, which had come to an end through the efforts and brawn of a war-torn nation. The young man's eyes glowed and in his enthusiasm he cried, "Oh, Mr. Phillips, I wish I could have lived in your time." The polished orator, rising quickly from his chair, flung open the door of the room and pointed to the lights that glimmered out through the darkness of the night and said, "Do you see those shining lights? They are lighting up the saloons and the hell holes of this city. There is your work, young man. You are living in my time, and you are living in God's time."

This makes one think of J. G. Holland's words:

God give us men; the time demands
Strong minds, great hearts, true faith and willing hands.
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie.

Herein, is some of the spirit we need in our religion. Nothing will help more than some very special efforts by youth to acquaint young people with Jesus Christ.

The most effective plan that has been used by churches is what some leaders call "Win My Friend Week." There is an intensive period of preparation prior to the week. Then during the appointed time young people themselves endeavor to lead their own friends and acquaintances to a vital fellowship with Christ. The following suggestions have been gathered from the experiences of groups making the adventure.

1. Have the group think the whole matter through. Since we have planned the worship experiences in March with evangelism as the central theme, there should follow some very marked interest on the part of the whole group.

2. If the group decides to go on the adventure, then have them decide on a through-the-week series of meetings for careful preparation. The books referred to in the suggestions for the worship programs should be secured as resource material. These meetings would aim to:

(a) Prepare the young people spiritually for the adventure.
(b) Give them skill in the task.
(c) Perfect plans for the week.
(d) Help in building lists of those who are to be approached.

3. Plans for the special services should be worked out. One church arranges a week of evening meetings and then plans for decision and commitment on Sunday morning.

4. The adventure works best when the members of the young people's group keep in mind the fact that they and the life of their group will benefit as well as those they enlist for Christ.

A New Book

A book has just come to my hands which certainly meets the attention of all who are interested in the leadership of worship. It represents a choice piece of creative work.

A Book of Services for Group Worship is the title, and it is prepared by The Women's Press. It sells for the small sum of $1.00. Programs include themes for special days, special occasions, and for special needs. There are seventeen services in all. Get your copy at once.

Information About Youth Meetings at Toronto

A DELEGATED GROUP OF YOUTH

The Christian Youth Council of North America is scheduled to convene June 23–27 and will thus include the first five days of the Convention itself. This will be carefully delegated, including no more than 150 young people. All the cooperating agencies of the International Council of Religious Education and other youth groups will have the privilege of representation.

Purposes of Such a Gathering. The Main Purposes for which this Council will be called together may be stated as follows:

1. To afford an opportunity for representative Christian young people to come together for the first time in a deliberative body for a sufficient length of time for them to face together, to think through together, and to work out and approve definite constructive pro-

[1] From, *The Challenge of the Present Crisis*, Fosdick. Association Press.

posals regarding the major issues facing Christian young people today.

2. To give consideration to and adopt the major goals for a joint program for the years following the convention. That is to say, this group will not give major consideration to choosing what these main goals will be, because there will already have taken place a large amount of discussion among young people themselves, but to developing plans for making these goals effective.

3. To give consideration to the detailed expression of these major goals. For example, if among the major goals the matter of world peace should be chosen, there still remains the very important problem of the avenues along which educational effort and promotional enterprises will be carried out. These will need to be considered very carefully at Toronto.

4. To make definite plans as to how the major goals and their sub-sections referred to above can actually become a part of the working, on-going program of the various youth agencies of North America as they function in the local church, the local community, and in larger areas. It is believed that this last feature should receive a major amount of attention because in this way not only will the most effective plans be made but the young people themselves will be enlisted in the carrying out of those plans.

A Large Youth Conference

The second meeting of youth at Toronto will be the Christian Youth Conference of North America. June 27–29, are the dates for this great meeting. There will be at least 2,000 young people from all parts of the North American Continent at this conference.

The Conference will consist of a mass gathering of young people recruited from:

1. The members of the Christian Youth Council of North America.

2. Other young people who will be regular delegates to the Convention.

3. Young people from churches and communities who will find it possible to send delegates to the Conference. It is expected that a large number will come from Toronto and the more immediate vicinity in Ontario and nearby states in America.

The program of the Conference according to present plans, will consist substantially of the following:

1. A series of worship services accompanied by devotional, inspirational addresses by some outstanding leader.

2. Presentation of the goals adopted by the smaller delegated body and plans by which they may be made effective.

Each goal will have a session devoted to its interests with provision for such features as these: a presentation of the subject by a young person; the division of the Conference into smaller groups for detailed discussion; and an address by some leader interpreting the significance of that particular goal.

3. It is proposed that at the closing session there be a solemn commitment of the delegates to the common objectives agreed upon; it is planned that this be done by an official and formal signing of the scroll on which are inscribed the united goals or objectives. This signing would have something of the impressiveness of the ceremony by which the Pact of Paris was signed by each representative walking up in silence and affixing his signature. In this case each agency would be officially represented by a young person and an adult who would walk up together and sign the scroll.

This second meeting is open to youth from your church. Write to your denomination, state council, or to the International Council of Religious Education, 22nd Floor, Old Dearborn Bank Building, 203 North Wabash Avenue, Chicago, for further information.

Modern Youth Interested in Prayer!

People talk a great deal about modern youth and the faults that they have—as well as those they are supposed to have! Here are some real facts about the situation.

In the Bureau of Research of the International Council of Religious Education there have recently been compiled the results of a wide-spread balloting among young people of the church. They voted on the question as to what things they thought most important as a possible choice for the young people of all the churches to do together during the next few years. Here are the results as far as the first six items are concerned. These are arranged in the order of their choice.

1. *Know the Value of Prayer and Worship.* They should seek together a fuller experience of the presence of God as found in prayer and worship.
2. *Further World Service.* They should extend the Christian religion to all the world.
3. *Evangelize Other Youth.* They should make larger effort to win other youth both to the church and to the Christian life.
4. *Foster World Peace.* They should undertake enterprises that will help to bring about peace among the nations of the world.
5. *Train Leaders through Summer Camps and Conferences.* They should share in developing a greater program of summer camps, etc., for training leaders.
6. *Train for Leadership.* They should plan opportunities for equipping themselves for leadership in the church and the community.

These results will be taken into very serious account by the committee that is now at work deciding upon what these united goals are to be. They will be released at the Convention of the International Council at Toronto, Canada, June 23–29, 1930. All Christian youth agencies are cooperating in the choice and use of these common emphases, or goals.

MARCH PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

By Marion L. Norris

Whither goest thou, pilgrim Friend?
Lone figure far ahead,
Wilt thou not tarry until the end—
And break our bread?

Follow we must amid sun or shade,
Our faith to complete,
Journeying where no path is made—
Save by His feet!

—Joseph Fort Newton

Theme for the Month: *Peace*

All magazines, church and secular, and many books are giving many and varied materials on peace and its attainment. The first peace advocate was Isaiah (Isaiah 2:4). Jesus told Peter to put up his sword. This and other words of Jesus on peace can be found in the concordance of the Bible, for the Scripture. It is surprising how few hymns there are on this theme, but those dealing with war terminology should be avoided. Use such as "In Christ there is no East or West," "God of Our Fathers," "Dear Lord and Father of Mankind." The call to worship, the offertory service, and the benediction should all be worked out with the idea of peace foremost.

The following suggestions, quoted by permission from *Training Young People in Worship*, by Shaver and Stock (Pilgrim Press) will prove very helpful to the committee in charge of the March programs:

The Leader's Preparation

1. The leaders should be notified of their appointment long enough in advance so that there will be no excuse of inadequate preparation and so that substitutes may be secured if those selected cannot serve. . . .

2. The leader and the superintendent should confer ten days before the time of the program. The main outlines should be arranged and the leading assignments should be made the following Sunday. . . .

3. Unless all the members have proved themselves entirely dependable, it will be necessary to check up on the leaders a day or two previous to the meeting. . . .

4. All who have been given assignments should confer for a few minutes previous to the opening of the session. It should be a fixed policy to have a ten minute meeting each week at which the adult counselor is present. . . .

5. Not only should every participant know what is expected of him, but he should be furnished with a general outline of the worship program. . . .

6. The leader should tell each person how much time he is to use. . . . It will be necessary to set down opposite each item in the program the exact number of minutes allotted to it. . . .

7. Every church school should be building a library of religious education materials. There should be an item in its annual budget for this purpose, and it should be a fixed policy to add a certain number of books each year. . . . Every order of worship made and used should be pasted into a scrapbook; prayers which were written out should also be included. This book may be indexed so that leaders will have a growing collection of source material upon which to draw.

8. . . . The leader should write out enough of his plan so that he will know that there is purpose and progress in what he proposes to say. . . . Different persons find different methods useful.

9. Few leaders think it necessary to rehearse the weekly program of worship. . . . The personal preparation should include an individual rehearsal.

The Preparation of the Audience

1. As a part of the study program there should be an earnest effort to bring people to a comprehension of the value of silence and of the worth of fellowship in worship. . . .

2. Along with public worship should go a plan of private daily devotions. . . .

3. The atmosphere into which people come upon entering the church edifice has a determining influence upon their mood throughout the formal exercises. . . . The proper atmosphere is one of cleanliness, friendliness, quietness, and of beauty. . . .

The Physical Environment

1. A project may be undertaken which has as its purpose the discovery of ways in which the room may be given an atmosphere of worship. . . .

2. It is not always possible or necessary to undertake extensive repairs. . . .

3. The arrangement of the platform is a matter for study. . . .

4. No effort should be spared to secure the right pictures. . . .

5. Lighting is a matter of the utmost importance. . . .

6. Some committee should be responsible for furnishing flowers for each week of the year. . . .

7. Sometimes the air is far from good. It is necessary that the doors and windows be thrown open in order that the air shall be fresh. . . .

First Sunday

Peace in the Home

There are strange ways of serving God;
You sweep a room or turn a sod,
And suddenly, to your surprise,
You hear the whirr of seraphim,
And find you're under God's own eyes
And building palaces for Him.

—Herman Hagedorn

The younger boys and girls can help with this program, and various materials can be found in previous issues of the *Journal* in both primary and junior department programs. *The Hidden Years* by Oxenham aids us in picturing Jesus in his home.

Dream not of noble service elsewhere wrought;
The simple duty that awaits thy hand
Is God's voice uttering a divine command
Life's common deeds built all that saints have thought.

—Minot J. Savage

Second Sunday

Peace in the Church

Forgive, O Lord, our severing ways,
The rival altars that we raise,
The wrangling tongues that mar thy praise.
Thy grace impart! In time to be
Shall one great temple rise to Thee—
The Church our broad humanity."
—JOHN GREENLEAF WHITTIER

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!
—EDWIN MARKHAM

How often greater cooperation among the members, the departments, the organizations of the church would not only make more efficient the church as a whole, but would speak to those outside and secure their respect and assistance, if not membership. Working together is often more effective than merely talking. Perhaps there is in your church something special on which all can combine their efforts, such as making the auditorium more worshipful, or cleaning the basement or the yard, or raising pledges for new hymn books, or for the world service of the church. Examine your own situation, then plan a genuine worship service which shall arouse in the worshipers a desire to work together for greater harmony and more Christlike living; then follow this up with a definite plan of action in which all may share.

Third Sunday

Peace in the Community

"Who is thy neighbor? He whom thou
Hast power to aid or bless."

"God, what a world, if men in street and mart
Felt that same kinship of the human heart
Which makes them, in the face of fire and flood,
Rise to the meaning of true Brotherhood."
—ELLA WHEELER WILCOX

Is there not some project for community betterment in which your church school can cooperate, such as a leadership training school or class, Americanization work with foreigners, needs with which the local charities can put you in touch, a library for the church school, or community, recreational facilities for the young people, community evening services on Sunday for and by the young people, and so on. For practical needs which are being met cooperatively in other communities, see the article by Florence Hinlan, entitled "Let's Do It Together" in this issue of the *Journal*.

Let the worship program for this third Sunday be built in harmony with the particular project chosen. Additional materials appropriate for this theme in story and verse can be found in this and former issues of the *Journal*.

Fourth Sunday

Peace in the World

O hearts of the nations,
List, list to the call,
And welcome the World-man
Great brother of all.

Where, where shall we seek him?
My vision is true!
O hearts of the millions,
He liveth in You!
—HENRY VICTOR MORGAN

There is so much available on this theme that it is merely a matter of selecting carefully that which will be best adapted for your group. In all probability some informational material should be included, such as that from the Pact of Paris. The aim should be to stir every individual to active interest in this the greatest quest yet undertaken by the nations—the quest for peace—and it should be made far more attractive than the old glamour for war. The part Levinson—the Jew—played in first suggesting the way to get rid of war was by outlawing it, should be included in the talk. The well-known results of war as compared with those of peace could be compared effectively; the amount of each dollar of government taxes spent for education is meager compared with seventy cents to pay for past wars and keeping up the present war machinery.

A sermon by Ernest Freemont Tittle giving vital suggestions on the subject of Peace can be secured by sending ten cents to his address, First M. E. Church, Hinman and Church, Evanston, Illinois.

For special music use the Negro Spiritual "Ain't Gonna Study War No More."

A prayer by Abraham Lincoln:

"Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries and in colleges. Let it be written in primers, spelling books, and in almanacs. Let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars."

Fifth Sunday

Peace in the Individual Life

No one could tell me what my soul might be:
I searched for God, and God eluded me;
I sought my brother out, and found all three,
My soul, my God, and all humanity.
—FIRDUSI, *the Persian poet*

Peace in home, church, community, world, cannot truly be attained without peace in the individual life of each one. The worship service this Sunday should lead each to a thorough dedication of himself to the attainment of the highest and best of which he is capable, with perhaps at least one illustration of the relation between this phase of peace and that for each of the four preceding Sundays.

"Patriotism"

"He serves his country best
Who lives pure life and doeth righteous deed,
And walks straight paths however others stray,
And leaves his sons, as uttermost bequest,
A stainless record which all men may read;
This is the better way.

"No drop but serves the slowly lifting tide;
No dew but has an errand to some flower;
No smallest star but sheds some helpful ray,
And man by man, each helping all the rest,
Make the firm bulwark of the country's power;
There is no better way."
—SUSAN COOLIDGE

"Live and let live!" was the call of the Old—
The call of the world when the world was cold—
The call of men when they pulled apart—
The call of the race with a chill on the heart.

But "Live and help live!" is the cry of the New—
The cry of the world with the Dream shining through—
The cry of the Brother World rising to birth—
The cry of the Christ for a Comrade earth.
—EDWIN MARKHAM[1]

Drama

One effective means of worship is through the drama. "The Inheriters" by Susan Glaspell, Dodd Mead and Company, $1.50, 4th Ave. and 13th Street, New York City, is a play giving light on the early conditions in our country and the relations existing between the whites and the Indians, and could well be put on by the young people, perhaps at a union young people's meeting.

"Four Peace Plays with Worship Services" compiled by Lydia Glover Deseo, Methodist Book Concern, 35¢, Chicago, give much of the value for this theme, and the plays could be used by the young people for their own or special evening services.

"And I?
Is there some desert or some pathless sea
Where Thou, good God of angels, wilt send me?

. . . . . .

"To feed the waiting children of my God?
Show me the desert, Father, or the sea.
Is it Thine enterprise? Great God, send me."
—EDWARD EVERETT HALE

O blessed Son of God,
In love and faith we plead,
That thou wouldst bind our minds and hearts
In Brotherhood of need.

Our Elder Brother thou,
Whose heritage we share,
Our kindred lives we offer thee,
In Brotherhood of prayer.

Thou didst the will of him
Who sent thee from above;
Thou sendest us, as he sent thee,
In Brotherhood of love.

To serve thy kingdom, Lord,
To quiet sin's turmoil,
Do thou ordain and consecrate
Our Brotherhood of toil.

Thou Man of Galilee,
O wilt thou live again,
Abide within, control, inspire
Our Brotherhood of men.
—HARRY L. CRAIN

[1] From Edwin Markham's Collected Poems, to appear in 1931. Used by permission.

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HAND WORK

What's Happening in Religious Education

NEWS has been received from Committee on World Friendship among children of the Federal Council of Churches that there have arrived exhibits of arts and industries of Mexico, sent by the school children of Mexico to the school children of the United States as a reciprocal project following the sending of the school bags to Mexico. Forty-nine of these exhibits have been prepared and one will be sent to the Central Committee in each state. Local communities wishing to receive the exhibit may communicate with Mrs. Jeannette W. Emrich, Federal Council of Churches, 289 Fourth Avenue, New York City, and ascertain from her the address of the Central Committee in the state concerned. The exhibits are unusually beautiful, showing rather completely the work done in Mexico. They are packed in cases which are easily shipped. It is expected that there will be a large demand for these exhibits.

DR. EDWIN WILBUR RICE, for seventy years editor of Union Sunday school literature under the American Sunday-School Union, died on December 3, 1929 at his home in West Philadelphia. He passed his ninety-eighth birthday on the twenty-fourth of July last. He served for a number of years as home missionary for the American Sunday-School Union, with which organization he continued his affiliation for a period of seventy years.

THE Boy Scouts of America will celebrate its Twentieth Anniversary the week of February 7-13, 1930. Churches which sponsor Boy Scout troops may secure from the headquarters of the organization, Number 2 Park Avenue, New York City, suggestions for the observance of this anniversary.

ONE of the most magnificent Y.M.C.A. buildings in the world will be the twenty-three story memorial building, which will be erected on the near north side of Chicago. It will be known as the Lawson Department building, and will honor the memory of the late Victor F. Lawson, for more than a generation editor of the Chicago Daily News. The building will include a commodious library set apart to the memory of the great editor. The total cost of the new Y headquarters will be more than $2,700,000, and it is expected that construction will be completed by Jan. 1, 1931. The exact location of the building will be at Dearborn street and Chicago avenue; thus it will meet the needs of the young men of the near north side, including the thousands of students at Northwestern University profession schools on McKinlock campus, and at other institutions of learning near by.

MR. RAY LYMAN WILBUR, Secretary of the Department of the Interior, has organized an advisory committee on education made up of about forty persons. He has asked this committee to prepare a comprehensive plan for the guidance of the federal government in all its activities directly related to education. If the committee reaches the conclusion that new legislation is necessary, its report is to describe the statutes which it believes Congress should enact. The scope of activity proposed for the committee by Secretary Wilbur is broad, and the opportunity for a contribution of the highest importance to American education is open to the committee.

THE First Presbyterian Church of New Rochelle, New York has been awarded the $1,000 first prize for excellence of architecture and completeness of plan in the 1929 nation-wide Church Building Competition conducted by the *Christian Herald*. The $1,000 prize is equally divided between the church and its architect, the office of John Russell Pope, New York City.

Second prize of $300, also divided between church and architect, was awarded to the First Presbyterian Church of Clinton, Iowa. Third prize of $200 went to the First Christian Church, Watsonville, California.

Fifty churches from 21 states, the District of Columbia and two foreign countries, Canada and Japan, entered the competition which was judged last week in New York City by a jury composed of three prominent architects.

The competition was limited to churches with a seating capacity not greater than 600 persons and to churches constructed within the last two years. The conditions eliminated also churches which have no facilities for the departmentalized Sunday school or for fellowship and recreation.

Brickbats and Bouquets

I feel that I ought to write and express the thought that comes to me each time I get a new issue of the *International Journal of Religious Education*: namely, that it is a source of help and inspiration to me, to such an extent that I feel I could not do justice to my job as Sunday school superintendent without it.

We have a small school, attendance running about 140 to 160 and we are badly handicapped for lack of proper departmental space, but we get along.

—Long Island, New York.

Our school has just subscribed for five copies, one for each department superintendent. They are a wonderful help. If you could put a copy in the hands of every Sunday school worker in our land, it would hasten the coming of the Kingdom.

—Wisconsin.

I really couldn't conceive of running a church school without the *International Journal*.

—Pennsylvania

My principle reason for discontinuing my subscription is that I am not in sympathy with your policy of apparent opposition to required means for national defense, as expressed in the November 1928 issue of the *Journal*, and also in some more recent issues. I do not care to contribute, directly or indirectly, to a pacifist publication.

—Colorado.

There are at present twelve copies of the *International Journal* coming to our church on the club rate. We should like to add three more subscriptions making a total of fifteen. We are enjoying the *Journal* very much. It is getting better every month.

—Texas.

I enjoy the *Journal* very much, would not be without it, and as I meet with Sunday school teachers all over the Maritimes, I constantly recommend the *Journal* to them.

—Canada

EIGHT Summer Schools for Rural Min- ters were held this past season. Most them were at universities or agricultural c leges and convened during the regular su mer courses for school teachers. The sa instructors, class rooms, and entertainme facilities were enjoyed by both groups. T Town and Country Committee of the Hom Missions Council cooperates with the schools and attempts are made to locate the so as to be accessible to country ministe of all sections of rural America. An ide curriculum is set up as a goal for attainmen and all schools attempting to approximate are "accredited." Several of these institutio maintain a three year cycle of instruction that ministers may elect different courses successive years.

AN Adventure in Faith" is the title of pamphlet just issued by the Commissio on Interracial Cooperation, with headquarte in the Palmer Building, Atlanta, Georgia, which is set forth the story of the interraci organizations which for the last ten yea have been at work in the South for the i provement of race relations.

The pamphlet tells of the organization the Commission just after the World War the effort to overcome the unfavorable inte racial psychology so prevalent at that tim and outlines briefly the constructive progra on which the movement has since been e gaged. A copy will be sent without char upon request.

AN unsolicited, anonymous gift of $425,0 has been received toward the erecti by the Presbyterians of a magnificent "N tional church" in Washington, D. C. Th announcement was made from Washingto through Rev. Charles Wood, pastor of th New York Avenue Presbyterian church the capital city.

SPEAKING at the recent "All Nation banquet" given by the Chicago Chur federation for the city's foreign students, I Frederic Woodward, of the University of Ch cago, made announcement of prelimina plans looking toward the building of an "I ternational house," which will provide clu house and dormitory facilities for foreig students attending school in Chicago. Th house is to cost at least two million dolla and John D. Rockefeller, Jr., is named by t Chicago Daily News as the donor. Comple plans, it is announced, will be in hand about two months. After the first cost of th building is provided, it is planned to ma it self-supporting. There are already "i ternational houses" in New York, near C lumbia University and at Berkeley, Californi and one is being built in Paris.

KING ZOGU, of Albania, has given 3 acres of arable land and eighty acr of wooded land for the foundation of American college which will be supporte partly by the American Methodist church i terests and partly by the Albanian gover ment. The faculty will be paid largely b Duke University of North Carolina. Besid admitting young men and women for clas cal instruction, it will train Albanian teac ers in American methods of instruction.

King Zogu also presented to Mr. Charl C. Hart, the American minister, 650 acres arable ground at Tirana, 4,000 feet above th valley, for use by an American industri school, sponsored and supported by th Junior American Red Cross.

TUDY course for parents in the problems of mental hygiene related to the care of ren is announced in the December *Jour- of the National Education Association.* course is designed particularly for the of parent-teacher associations. It was ared under the direction of the Com- ee on Mental Hygiene of the National gress of Parents and Teachers. Dr. ge K. Pratt, chairman of the committee, assisted in the plans of the course by Kathleen Ormsby Larkin of the division ducation of the National Committee for tal Hygiene.

esson topics of the course include a study ne home as a social institution, the im- nce of habits, the significance of parental udes, individual differences, and emo- al problems of childhood. The course in phlet form may be obtained from the onal Committee for Mental Hygiene, 370 nth Avenue, New York City.

HE fifty-seventh annual meeting of the National Conference of Social Work and ciate Groups will take place in Boston e 6 to 14. More than forty groups in us fields of social work will meet at time. The Conference will be formally ed on the evening of June 8 by a presi- ial address given by Dr. Miriam Van ers, referee of the Los Angeles Juvenile rt.

W. WARREN BLODGETT, formerly di- rector of young people's work of the York State Council of Religious Educa- , has been installed as director of religious cation in the Protestant churches of Tar- wn and neighboring villages where he head up an interesting venture in inter- minational cooperation in a local com- nity.

OR the first time since the war an inter- national congress on the history of re- ns was held at the University of Lund, den, August 27-30, under the patronage ne crown prince and the Swedish authori- More than sixty-five papers and re- s were presented at the congress, which arranged in nine sections, covering the l of religious history. Prior to 1914 lar congresses were held at Stockholm, is, Basle, Oxford, and Leyden.

LEVELAND, Ohio, has a larger per capita book circulation by public libraries than other large city in the United States. This ndicated by public library statistics in s over 200,000 population, for 1927-28. lished in the *Library Journal.* That study s Cleveland, with a population of ap- ximately 984,500, has a book circulation ,725,742, or 7.84 books for each resident he city. Milwaukee, with a per capita circulation of 7.07, comes next. The ulation of New York Public Library was books per capita, and that of the public aries of Chicago was 4.20. The average ulation of the 42 public libraries in- ded in the list was 4.12 books. Cleveland leads, with $1.67, in per capita expendi- s for public libraries. Only three other s in the group spend a dollar or more ually per capita for this purpose.

HE Trinity Reformed Church of Canton, Ohio, of which Mr. Earl William Seibert rector of religious education, has issued a ll bulletin entitled *The Educational Pro- m of the Church,* with a view to educating constituency of the church to the work eligious education which is being carried ward. The bulletin presents in popular e the objectives of the program of re- us education, and something of the anizational and curriculum aspects of the ts made to reach these objectives.

FOUNDED in 1855, The Chicago Theological Seminary is sending out the Official Call for its 25th Triennial Convention, to be held June 1–4, 1930, in Chicago. At the same time, The Seminary will celebrate its 75th Anniversary program, which will include the Graduation Exercises, the Alumni Institute, and the inauguration of its new president, Dr. Albert W. Palmer. Delegates will be present from the 16 states of the Middle West.

MISS FLORENCE C. FOX, associate specialist in elementary education of the U. S. Bureau of Education, has been placed in charge of correspondence school service for children living in isolated parts of the country, including the children of army officers, naval officers, and light-house keepers. This service will be similar to aid offered the isolated children of Australia and Canada by the education departments of those governments.

PROFESSOR Earle E. Emme who has been Professor of Religious Education and Head of the Department of Religion at Nebraska Wesleyan University has been elected a Fellow in the department of Religious Education at the University of Chicago.

REV. T. H. HAGEN, formerly director of Sunday School and Young People's Work in cooperation with the West Washington Convention, has gone to Oregon as Director of Religious Education for the Baptist State Convention in Oregon, located at 505 Odd Fellows Building, Portland, Oregon.

IN Scotland, after many years of negotiation, the two Presbyterian bodies have voted to unite. The Church of Scotland, which is the state church, and the United Free Church, have both given final approval to the merger, which is to become effective next October.

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Improving the Curriculum

(Continued from page 22)

Obviously, any church school which plans to have a systematic and integrated curriculum of religious education must exercise some care in the selection of lesson materials. We should, therefore, give as one of the major functions of the superintendent his responsibility, in cooperation with his workers, for the selection of teaching materials. Having emphasized the need for a systematic plan and program we would, on the other hand, emphasize also the need for giving each leader and his group the materials which are best fitted to meet their needs. Often this will require substituting a new course for that which would normally appear in the course which has been adopted for the school as a whole. Such substitution should not be made except in the light of careful consideration and with full recognition of the relation of the new course to the plan for the school as a whole.

In addition to carrying the responsibility for selecting the lesson materials to be used, the superintendent must also assume responsibility for having the materials properly *installed*. In other words, the teacher who is to use the lesson materials must know what they are intended to accomplish, and why a particular course has been chosen rather than some other. For this reason it is a very good plan to have the teacher a partner to the choice of materials.

Finally, in his work in relation to the curriculum the superintendent must give careful thought to supplying each teacher and officer adequately with working materials. This means that materials must be selected and ordered early enough to allow the teacher to become thoroughly familiar with the course before beginning to teach it. It means that an ample supply of material must be provided, making sure that each pupil is properly supplied, but also that a minimum of waste is involved. It means that there must be a system of filing whereby teachers' books which can be used year after year are properly kept, and whereby any surplus material may be held over for the following year. It means further that workers must be supplied with such supplemental materials as may be needed for doing the most effective work. No teacher should be handicapped because of lack of reference books and other materials. It will not be out of place to add that the supply department of the church school should be so well organized that each teacher may easily and quickly secure the materials necessary, and that good business methods will prevail throughout. Every bill which is to be paid by the church school should cover only orders which have been approved by a responsible officer.

When we have discussed the relation of the superintendent to the curriculum we have touched the very heart of t problem. The one thing which matters most is what happening to the pupils when the church school is at wo Competent teachers, adequate housing and equipment, s tems of records, and so forth, while very important themselves, are nevertheless but instrumental to the cr tion of the best possible curriculum.

Are Foreign Missions Done For?

(Continued from page 12)

tions of elements in various churches of New Haven a elsewhere. Materials and methods, such as have been su gested, have depicted the Near East, China, India, a Latin America. *A New Approach in Missionary Educat* (Missionary Education Movement, 150 Fifth Avenue, N York City, 1926) gives full details regarding a Near Ea ern program called Arab Village. *China in the Local P ish* (Missionary Education Movement, 1924) offers su gestions for a China program. In every case the edu tional program extended through several months, cons ing of reading, study, handwork, et cetera, and at the co clusion of the program a "grand project" was produ for the sake of all who were interested, and based upon t intensive work of the preceding program. In every ca pupils of the junior and intermediate ages were most volved, but first or last, every organization of the pari contributed to the final project.

Missionary education as herein described raises t whole question of "missions," asks *what* is missions, a *why*. It seeks to set before the parish the essential missi ary enterprise at work in any given region of the earth. breaks the world up into conceivable parts, and convin men of its colorful variety. It has to do with people m than institutions, and with institutions as forms in whi the minds of men express themselves. It would ban prejudices of race, or tongue, or land, and emphasize spect for persons everywhere. It reckons with the fact th God has not left himself without a witness amongst a people, and that all men have acquired certain values their long quest for God. Missionary education builds up truth and not upon the falseness of other faiths. It pictu a Christian faith eager to share with other faiths in the demption of men. It presents a Christian gospel, howev which is the goal toward which all efforts bend that tru seek and accomplish human welfare. It exalts one Lo even Jesus Christ, who came not to destroy but to fulf It offers its plan of cooperation with men everywh toward the ultimate recognition of the God of Jesus, whom all men may live and move and have their bei

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NEW BOOKS

The Effective Christian College. By rd T. Hites. New York, The Macmillan npany, 1929. 259 p. Price $2.00.

omething is wrong with the church col- e. It is having a hard time to induce even istian students to choose its offerings in ference to those of the state school dent bodies are recruited only by vigorous d work and then with little selectivity. urches decrease financial support on the und that the college has forsaken its orig- l distinctive Christian purpose and is not rning a lay and professional leadership the churches. Many believe it has served purpose and ought to close its doors, leav- the church's educational funds to do initely religious work at state universities re the majority of the church's young ple are to be found.

Dr. Hites, who recently became Professor Religious Education in a college typical the above situation, meets these problems h a clear-cut constructive philosophy of way out. He proposes a reconstruction the curriculum to provide for the specific tion of training church leadership, es- ially lay leadership, which function still tifies the church college. He proposes h changes in the character and religious tudes of faculty personnel, in student- ulty relationship, and in educational thod as will convert the college into a tinctively Christian community, not only name but in fact. There is no suggestion t the college try to satisfy the conservatism the local church in its theology, but there a clear-cut challenge to permeate the cur- ulum, the leadership, and the campus life h vital religion to such an extent that ristian belief and conduct will be openly pressed and practiced as normative.

The book should be studied as a basis for ion by every faculty member, administra- e officer, and trustee of every church col- e. Most of them will find it disturbing l helpful.

—H. C. M.

Far Peoples. By Grace Darling Phillips. icago, The University of Chicago Press, 9. 274 p. Price $2.00.

A most interesting and helpful book for se who are looking for materials for mis- ary education and appreciation for the ples of India, China, Korea, Japan, The ilippines, Brazil, Africa, and Russia. For h country Miss Phillips secured contribu- s from one or more nationals to whom we first introduced. Stories, for the most t published here for the first time, give folk lore of the country: songs with music, try, games, refreshments, and dress, pro- e ample materials for many class sessions, partment programs, and parties. An appen- gives a list of plays and pageants for each ntry, and an index of each type of material sented makes it a handy reference book the leader.

—M. L. N.

Unravelling the Book of Books. By est R. Trattner. New York, Charles ibner's Sons, 1929. 325p. Price $2.75.

This book aims to answer the fascinating stion: Who wrote the Bible? Further- re, it seeks to tell the romantic story of the scientific thinkers carried on a less investigation of the Bible in the of bitter opposition. It is well written will take its place with a large number ther books on the subject.

Conflicts in Religious Thought. By Georgia Harkness. New York, Henry Holt and Company, 1929. 326 p. Price $2.00.

Dr. Harkness, the professor of philosophy in Elmira College, is greatly beloved by the many young women who have passed through her classes in recent years. Chief among the reasons for this is her unusual ability to help her students as in their expanding lives, they have come to face doubts and difficulties in their thinking regarding life, especially as religion relates to it.

In this book—which was written by Dr. Harkness in response to her keenly felt need for an adequate textbook for her students in the philosophy of religion—she frankly faces such fundamental questions as these: What is religion? Shall we walk by faith? Is there a God? As she ably discusses each of these questions she presents the more important points of view regarding it. Many of these points of view are apparently not simply those of philosophical scholars but, perhaps more significantly, those of students who have come to her, in class and out, for answers to their perplexities.

Dr. Harkness, although presenting more than one side of these questions, does not hold the attitude some so-called thinkers of the present day seem to have, namely, that to be open-minded one really cannot firmly believe anything. She makes clear that she has a strong positive faith in the fundamentals of the Christian religion, but her faith is not based upon dogmatism or authoritarianism.

Although the book is intended to fulfil the purposes of a text, it is entirely suitable to be read by many lay folk who will not use it as such.

—F. L. K.

Robbing Youth of Its Religion. By James F. Halliday. New York, Henry Holt and Company, 1929. 253 p. Price $2.00.

Here is a real book! One reads it feverishly and then lays it down to think over the thought-dilemmas of his own life. Any such book that bears the pulse-beats of one's own experiences has a vital grip. This book would serve as a spiritual biography of thousands of lives, young and old, bearing the record of the bewildering "peregrinations of the soul." The book has a touch of fiction, but practically the whole of it, says the author, is a literal, personal experience. The characters are real characters. The author, now a pastor of some years of experience, writes from the notes of his struggles for a philosophy of life during his student days.

The first part of the book is "a study in robberies." The author describes with cruel honesty the theft of his own religion, and his efforts in earning a new faith to replace the stolen.

The second part of the book is "a study in youth's reaction." Dr. Halliday draws the blue prints for a faith that youth living in today's world can hold in intellectual honesty.

The author strikes with bitter vengeance at "ancient myths and impossible theories." But he gives a very constructive interpretation of the fundamentals of religion. "A Christian is one who lives out the spirit and teachings of Jesus," is the key sentence of the author's faith.

Leaders of youth, pastors, parents, and other religious educators should read this book, and then re-think their approach to children and youth.

—R. A. B.

Training Young People in Worship. By Erwin L. Shaver and Harry T. Stock. Boston, The Pilgrim Press, 1929. 240 p. Price $1.25.

This book, published by the Leadership Training Publishing Association as a text for the adolescent unit on worship, course No. 301, of the Standard Curriculum, is a valuable addition to the adolescent field. It will be of great service to groups of young people who are planning their own worship services from Sunday to Sunday and will prove to them a handbook for continual study and reference.

Each chapter is opened with a list of "Extra-Class Projects," and at the close are "Questions for Thought and Discussion" and a bibliography of "Additional Reading Sources" which should stimulate more than casual reading. The last three chapters are devoted to a variety of worship programs which have been developed and used by adolescent groups. Other chapter headings include:

The Nature and Purpose of Worship
The Psychological Bases
The Worship Program of Young People
Choosing and Using Themes
Varieties of Services
Prayer and Music
Developing Initiative
Preparing for and Leading Worship.

—M. L. N.

The Successful Young People's Society. By Catherine Atkinson Miller. Garden City, New York, Doubleday, Doran & Company, Inc., 1929. 201 p.

Here is a real book on the work of the Young People's Society by the versatile director of young people's work for the Reformed Church. The author has directed in a most creative way the young people's society program of her own denomination for a number of years and has at the same time shared in this phase of young people's work in the interdenominational field.

The educational theory upon which the book is based is sound. The author has covered the ground thoroughly and it seems, effectively. The book is written well and is undergirded with the fundamental principles of young people's work and a large store of practical and helpful concrete suggestions.

Every young people's society should have this book in its library.

—R. A. B.

Important To Me. By Margaret Slattery. Boston, The Pilgrim Press, 1929. 93 p. Price $1.00.

A delightful pocket edition in Miss Slattery's charming style. Its ten brief chapters may well serve for use in as many devotional periods in the home or in informal groups. No doubt many leaders of young people will give copies of this book as gifts to members of their groups.

The Boy Prophet. By Edmond Fleg. A Translation made by D. L. Orna. New York, E. P. Dutton and Co., Inc., 1929. 151 p. Price $2.00.

This is a whimsical and beautiful piece of creative imagination. It portrays in the notes of a Jewish boy in Paris his inward attempt to adjust himself to his Jewish teaching, his growing admiration for Christ and Catholic ritual, and a girl companion who is a devout Catholic. Something of a divine fire warms the pen of this author as it does that of few others.

—P. R. H.

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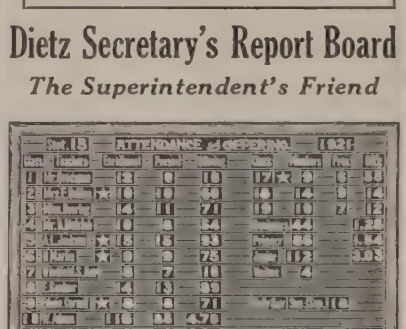

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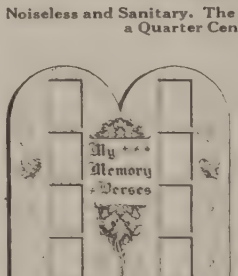

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Man's Social Destiny. In the Light Science. By Charles A. Ellwood. Nash Tennessee, Cokesbury Press, 1929. 219 Price $2.00.

In the six chapters of this book one of great leaders in the field of sociology cov a wide range of thought. With unusual sk he presents for our inspection a picture of present pessimism which exists in some qu ters regarding man's social destiny and garding the future of science, governme education, and religion. Then, with the sha knife of a keen intellect and the sound ju of an experienced and thoughtful Christia he hews away the superfluous in these fi fields and exposes the solid foundations the basis of which their future can be pr dicted.

The future of science depends upon willingness to include in its scope the wh field of tested knowledge. It must not confi itself to the physical sciences; it must becom humanized. The future of government de pends upon its changing its function fr that of police protection to that of social co struction, which means none else than dem cratic government. Education must find future in a more adequate and more soc education of the masses. And religion mu not only retain the three "A B C's" of itself the doctrines of God, of sin, and of immo tality—but it must go on to the upbuilding the Kingdom of God as taught by Jesus.

This book will be good for the confirm optimist. It may jar him. It will be good the confirmed pessimist. It should open eyes. —F. L. K.

Poems of Justice. Compiled by Thom Curtis Clark. Chicago, Willett, Clark Colby, 1929. 306 p. Price $2.50.

This collection of poems contains the wo of innumerable social prophets of all ag All along the trail from Isaiah to Hull Ho in Chicago there are a great host of sing who sing the same theme. From the wo that is, each one sees the world that ou to be.

The author, a poet himself, has done great work in this compilation. Selection made from a large number of the lead poets of all time. The book is a masterpie It is worthy of a place on any bookshelf. —R. A. B

Parents and the Pre-School Chi By William E. Blatz and Helen Bott. N York, William Morrow and Company, 19 340 p. Price $3.00.

What are the crucial problems—biologic mental, and emotional—of the pre-sch child in relation to his parents and gene life in the home? This book answers question in a practical manner, and with aid of case studies and other helps sugge how behavior tendencies may be gui aright before they reach the stage of distu ing conduct disorders. The emphasis is the fore on the "normal" child and on the p vention rather than the cure of behav difficulties.

Four Peace Plays with Worsh Services. Compiled by Lydia Glover Des New York, The Methodist Book Conce 1929. 64 p. Price $ .35.

These one act plays, preceded by wors programs, are appropriate for a young p ple's department in the church school. young people's society, or a Sunday even church service. They are entitled: "The F of Paris," "A Morning Call," "The Portra "Rome or the Kingdom."

Luther as an Educator. By Gu Marius Bruce. Minneapolis, Augsburg P lishing House, 1928. 318 p. Price $2.00

A brief survey of the condition of ed tion in Europe, and particularly Germa both preceding and following the time Luther.

Books Received

hurch Comity. By H. Paul Douglass. den City, New York, Doubleday, Doran ompany, Inc., 1929. 181 p. Price $2.50.

oices of the Age. Edited by J. Pres- Pound. New York, Harper & Brothers lishers, 1929. 222 p. Price $2.50.

ersonal Power. By William L. Stid- Garden City, New York, Doubleday, an & Company, Inc., 1929. 239 p. Price 0.

he New Morality. By Durant Drake. York, The Macmillan Company, 1928. p. Price $2.50.

ruths to Live By. By J. Elliot Ross. York, Henry Holt and Company, 1929. p. Price $2.00.

eyond Agnosticism. By Bernard ings Bell. New York, Harper & Brothers, 9. 170 p. Price $2.00.

ehold the Man. By Friedrich Rit- eyer. New York, The Macmillan Com- y, 1929. 167 p. Price $1.75.

vangelism. A Graphic Survey. By man C. Weber. New York, The Mac- lan Company, 1929. 208 p. Price $2.00.

he Christ Who Is All. By Amos n Traver. Philadelphia, The United heran Publication House, 1929. 149 p. ce $1.00.

unday in the Making. By Charles rbert Huestis. New York, The Abingdon ss, 1929. 256 p. Price $2.00.

he Master Purpose of Jesus. By n D. Rhoades. Philadelphia, The Jud- Press, 1929. 244 p. Price $1.50.

Do We Need a New Religion? By ul Arthur Schilpp. New York, Henry lt and Company, 1929. 325 p. Price 50.

Labels and Libels. By William Ralph ge. New York, Harper & Brothers, 1929. 2 p. Price $2.00.

The Soul Comes Back. By Joseph rschel Coffin. New York, The Macmillan mpany, 1929. 207 p. Price $2.00.

The Ministry of Love. By Foster U. ft. Philadelphia, The United Lutheran blication House, 1928. 145 p. Price $.75.

Carry On! By David Fulmer Keely. icago, The John C. Winston Company, 29. 167 p. Price $1.50.

Life and the Book. By Hilary G. chardson. New York, The Macmillan mpany, 1929. 179 p. Price $1.75.

Emergent Evolution and the In- rnation. Washington Cathedral Series. William Colcord Woods. Milwaukee, isconsin, Morehouse Publishing Co., 1929. 9 p. Price $1.00.

Do the Churches Dare? By Chauncey Hawkins. New York, The Macmillan mpany, 1929. 174 p. Price $1.50.

Clough Kingdom-Builder in South dia. By Herbert Waldo Hines. Phila- lphia, The Judson Press, 1929. 168 p. ice $1.25.

Dolls of Friendship. The Story of a odwill Project Between the Children of merica and Japan. Sponsored by The mmittee on World Friendship Among ildren. New York, Friendship Press, 29. 136 p.

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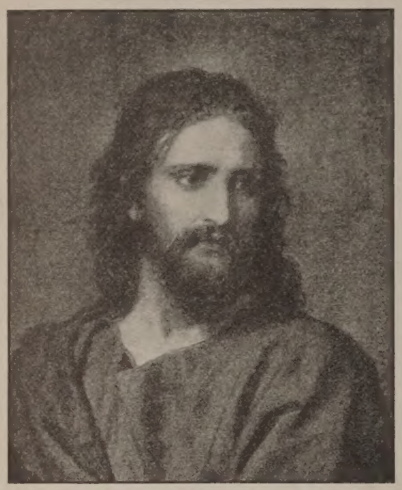

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Pictures That Speak Brotherhood

(Continued from page 17)

seems to say, "You have not treated me with the common courtesies due a guest. Your love has grown cold while hers is overflowing with warmth and the joy of forgiveness. She is more truly a citizen of the Kingdom of God than you!"

"The Great Supper" by Burnand is a portrayal of the parable of the Spirit of Christ. The "poor and maimed and blind and lame" are being brought to the great feast after the invited guests have declined. The young man in the foreground to the right is graciously receiving the guests personifying in his act the spirit of the Kingdom of Heaven. So courteous, too, are the children of the house as they help their guests find their way into the orchard. Such hospitality arises from a Christlike love for one's fellowmen which delights in going the second mile.

The social implications of true religion are clearly set forth by Von Gebhardt in "Christ and the Rich Young Man." The artist has shown us Jesus conversing with the poor, overworked servants of the estate as they gather in an old barn for a few moments of relaxation. Jesus is interrupted by the "rich young man," undoubtedly their lord, who has come to inquire how he may be assured that he will be well provided for in the next life. A feeling of harshness and scorn is discerned on the faces of the people as they survey their master. But more striking is the stern demeanor of Jesus whose attitude toward the rich man seems to border on contempt as he replies in effect, with brows contracted and outspread hand, "How can you expect to inherit eternal life when you have had no concern for these poorly treated people of yours?" The more we examine the attire and expression of each person in the group the greater the contrast we note in the suffering and privations of the servants with that of their overly rich, self concerned master and the more we come to appreciate the scorn in Jesus' contemplation of the aristocrat. Von Gebhardt is saying we can not worship God as Father unless we treat the people who work for us as brothers.

A study of these pictures should help to lead to a feeling of true brotherliness on the part of young people manifested toward all—stranger, sinner, beggar, laborer, aristocrat! According as such attitudes are developed may we look for the coming of the Kingdom of God!

Pictures referred to in this article may be secured from the following publishers: "The Well of Sychar," Harold Copping, Abingdon Press, 150 Fifth Avenue, New York City; "The Good Samaritan," Siemenroth, George P. Brown & Company, 38 Lovett Street, Beverly, Massachusetts; "The Melting Pot," Vesper George, Curtis & Camerson Inc., 221 Columbus Avenue, Boston; "The Great Supper," Burnand and "Christ and the Rich Young Man," Von Gebhardt Pilgrim Press, 14 Beacon Street, Boston.

Through the Eyes of Christ

(Continued from page 8)

human values as transcending all others. It means, of course, that we throw ourselves against war as we have been doing. That in some way we may have a positive answer to those "winter" words of Thomas Hardy, which represent the discouraged and disillusioned feeling of many people, when he says, "After two thousand years of mass we've got as far as poison gas."

There is only one alternative before the church in such a day and world as ours. We either *regenerate* the world or we will be *assimilated* by it. We can't stand in any middle course. We must touch the springs of conduct and so change them with the power of Christ and the spirit of Christ, or the church will be fitted into the world picture as just a part of the scenery. Religion will then come to play a part, something like that magnificent decoration in the Fisher Building out there in Detroit, wonderful gothic embellishments for a great temple of commerce, and that is about all.

St. Paul said we have the mind of Christ. Can we say we have the eyes of Christ? It is only as we see as he did that we will be impelled to act as he did. If the task of making a Christlike world is ever to stir us greatly it will be that we have looked on life as Jesus did. Then we will see that the marks of Christ must go deep into our common life.

At Christmas time, in some of our public squares in the cities, the lights of the office buildings are arranged so they shine out in the form of a cross. Last year I stood in Madison Square, New York City, and looked at one. It seemed to me the moving symbol of the great task, and, thank God, the great hope of our world; that the church and the message of Jesus Christ must be in our world not merely as a little Christmas tree, as a temporary addition in some city park. It is rather to be a part of business itself, of the thing that we do for a living, and which is the texture of our daily life and the work of our whole industrial world. On that we must place the marks of the Lord Jesus. For only as we carry his spirit into the ruling forces of our work, only as we bring into business itself some of the sacrificial spirit of Jesus Christ, will we ever realize the hope of making this a Christlike world.

The Ministry of Literature

(Continued from page 26)

y the work of the church, that the church should at- to its own special work of preaching the gospel and the suggested guidance of the reading of the people ld be left to our schools and to our public libraries. argument is very often presented because our leaders eligious matters have usually the point of view of the and they rarely think of the fact that according to stics published by the American Library Association, ost eighty per cent of the people in the rural parts are nd the reach of library service.

or do we think that the library service is adequately pped in guiding the reading of the people. The church a responsibility here that it should not avoid. The ing of the people has a definite character-forming in- ce and all the churches through their pastors have a endous opportunity for the building in of the love for best in art, in music, and in literature.

hat then should the leaders of religious education do this challenge?

The Pastor's Missionary Program

(Continued from page 19)

ried experience; but they may lead out some new in- es of ingenuity that will produce the desired results. the last word shall be the same as the first, that behind collections of trophies behind the assemblies of pic- s, behind the projects outgoing or incoming, behind missionary addresses and other personal contacts, be- the whole local scheme of missionary education, mis- ary intelligence, and missionary enthusiasm, must be the impact of a minister who has the call of a world ing Christ, really upon his own heart.

The Benevolence Budget of the Church

(Continued from page 10)

rojects involving small as well as large sums from h individuals, classes, departments, and other groups exercise the right to support in addition to their regu- church pledge. As suggested by a national missionary er, "to encourage individuals and groups to support ects of their choosing will entail an enormous amount ork" is an undeniable fact but the missionary, benevo- and educational agencies that are wise enough to lend ort to such a plan will increase the missionary zeal of coming generation and the giving to worthy interests mount accordingly.

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he teaching of Christian Stewardship, then, is obviously nction of the church and "should consciously and of set ose be" dealt with as an integral "part of an inclusive me of Christian education." Like "social enjoyments, h are an appropriate feature of a church fellowship," er training in stewardship will "include a background e of movement out of a spiritual yesterday toward a itual tomorrow."[1]

oe, *What Is Christian Education?* New York, Charles Scribner's s, 1929.

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BOOKS WITH PURPOSE AP

What Is the Church School Trying to Do?

(Continued from page 27)

by the many studies now being conducted in local church groups, ought to come a statement of objectives which will have practical as well as theoretical validity.

But the great gathering of church school leaders June 23–29, 1930, at Toronto will go much further than this study of objectives. Three other major topics are receiving similar study in pre-convention local study groups. They will receive similar treatment at Toronto. When the four topics are stated in order, it will be apparent how practical the outcome will be. (1) What are the objectives of religious education? (2) What is the present program of religious education? (3) What needs are unmet by the present program? (4) What should be the goals or emphases of united effort in religious education during the next four years?

It is apparent that the program of the International Council Convention in Toronto is to be based upon actual facts rather than theories; that it gives the local workers who are on the job opportunity for a voice in determining policies and plans; that it proposes to issue in a real program for the ensuing quadrennium. Fortunate indeed are those at work now in the pre-convention studies. Still more fortunate are those who will make the delightful journey to Toronto, a summer paradise, next June, to engage in the inspiring fellowship and the stimulating discussions there. Full information about registration to assure a place in the limited quotas may be secured from your state council or denominational religious education headquarters.

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